

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLV.

JACKSON, MISS., June 21, 1923

NEW SERIES
VOLUME XXV. No. 25

We have seen it stated that three fourths of the Christian Scientists are Jews.

Rev. Bryan Simmons is assisting in a meeting at Finkbine camp in Rankin county, Brother Landrum pastor.

The board of trustees of Furman University voted to increase the salary of President W. J. McGlothlin, but he declined it.

Sunday, June 24th, is Education Day in the churches and Sunday Schools. Don't fail to use it in letting your people know about our Baptist colleges.

Paul says, "If any man is in Christ Jesus, he is a new creation". Here is one thing that cannot be explained on the evolutionary hypothesis—a new creation.

Dr. J. D. Mell, President of the Georgia Baptist Convention, whose father was President of the Southern Baptist Convention, says he has been attending the Southern Convention for 35 years, and that disorder has been growing in it until the last was the worst he ever saw.

Pastor W. B. Haynie writes from Pascagoula:

Brother Ed Solomon, Stanley Armstrong, Mrs. Armstrong and Mrs. Mabel Hendrix are giving us a fine demonstration of how God can use consecrated talent and wisdom in sane evangelism. We are having great crowds at the services and the interest is growing at every service. We are expecting greater things for Pascagoula than God has ever yet given us. We crave your prayers.

An explanation and request: Letters from pastors and churches for publication in the Record have come to us in good numbers and we greatly appreciate them. Owing to their numbers and in some cases to their length there has been considerable delay in publishing some of them. This we sincerely regret. The delay was also due in part to absence of the editor from the office on other duties, such as Campaign work. The brethren have been patient with us and we appreciate it. Now we wish to ask that these brethren and many others will write us all the news, and that they will express it in fairly brief space.

William Jennings Bryan introduced this resolution in the Presbyterian General Assembly, that the church withdraw its financial support from any educational institution which "Teaches or permits to be taught as a proven fact either Darwinism or any evolutionary hypothesis which links men in blood relationship with any other form of life". The following resolution was introduced as a substitute and passed: "Synods and presbyteries within whose bounds Presbyterian-supported academies, colleges and training schools are located, are hereby instructed to exercise careful oversight over instruction given in such institutions, and that synods and presbyteries will withhold their official approval from such academies, colleges and training schools where any teaching or instruction is given which seeks to establish an evolutionary, materialistic philosophy of life, or which disregards or attempts to disregard the Christian faith".

BAPTIST RECORD

GIVE ONE DAY DURING REVIVAL MEETING TO THE BAPTIST RECORD.

If put into every home, the price is \$1.50 to each subscriber.

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HOME MISSION BOARD'S APPROPRIATIONS TO MISSISSIPPI BAPTIST WORK JUNE 6TH, 1923

Co-operative Missions through State Convention Board.....	\$5,000.00
Co-operative Missions through the General Association.....	500.00
Enlistment work.....	5,500.00
Work among Indians.....	1,200.00
Work among Negroes.....	400.00

We shall receive one twelfth of this amount a month until the 31st of December, when readjustments may have to be made.

It should be observed that we receive under this change \$208.33 less per month on Enlistment work than we received prior to the first of May. For this reason our efforts should be increased.

It is said that the average of human life (supposedly in this country) has been lengthened by sixteen years in the past half century.

Every summer there is a migratory wave of people out of work, including school boys, to the western wheat fields. What's the matter with the cotton patch? They say it's mightily in the grass.

The former manager of the Baptist Book Store, Mr. Wm. Goebel Mize, now assistant to Pastor J. A. Taylor at Brookhaven, will be married on June 20th to Miss Clara Ray of Durant. We wish them the abundance of the Father's blessing. This is as fine a couple as you will find in a day's travel.

President H. T. McLaurin of Clarke College says that there are twice as many girls under promise to come at the opening of school in September as they had altogether last session. Enough boys have engaged to come to take the places of the large senior class of last session; only three of last year's students, besides the graduating class, will not return.

Pastor C. E. Bass writes from Monticello: We have just closed a great meeting at the Monticello Baptist Church—19 for baptism and 4 by letter. Attendance good and interest fine. W. R. Cooper of Columbia did the preaching, and Prof. E. V. Catt of Monticello led the music. Many others assisted in the music, singing solos, duets and quartettes and playing violins. This report would not be complete without mention of the faithfulness and efficiency of our great pianist, Mrs. Hazel Brinson. God be praised for the splendid co-operation of the people and the salvation of precious souls.

T. J. Watts and P. H. Anderson are newly Dees, while J. H. Foster is LL.Dd.

The Northern Baptist Convention, at the request of the University of Chicago, granted that institution the privilege of electing a president without reference to his denominational connection.

Pastor R. A. Kimbrough and family are delighted with their reception at Charleston. They were given a welcoming reception by the ladies of the church and community,—by the other pastors and the people generally.

Pastor Tom Tomlinson has moved into the new parsonage of Griffith Memorial Church, Jackson, and the members filled his pantry with gifts and his heart with gladness. The men are lining up for better work, and improvements on the church building are planned.

On the 26th of June Mr. Roland Quinche Leavell and Miss Lillian Forbes Yarborough will be married at First Baptist Church, Hattiesburg. This announcement is of interest to a wide circle of friends who will wish them great joy, long life and great usefulness. Mr. Leavell has been for several years the successful pastor at Oxford, where he was born and reared. Miss Yarborough is the daughter of Pastor and Mrs. W. F. Yarborough of Hattiesburg First Church. The home of Mr. and Mrs. Leavell will be at Lawrenceburg, Ky., where he will be pastor while taking his post-graduate work at the Louisville Seminary.

One of our Baptist editors with a highly developed sense of the proprieties very seriously regrets the incident at the Convention in Kansas City in which a brother charged that men high in the counsels of the denomination and holding responsible positions were openly charged with being penurious in their giving and with failing to pay their pledges. It was indeed a painful situation, but one is in a strait betwixt two conflicting impulses in this matter. It is a grievous thing to call attention to such a fault. But how can one reconcile his sense of right and justice with the failure of men to do a man's part in the general denominational work, when the men who thus fail have it as their business in life to appeal to others to support it? Consistency and honesty are just as valuable Christian virtues as courtesy. If it is true that men on our boards don't pay their pledges, they ought to pay or quit.

Here is a beautiful card of invitation to the silver wedding of Dr. John L. Johnson and Mrs. Sue Bell Johnson. How easy time slips by! It reads something like this: "1898-1923. Cecil Johnson, Rachel Johnson, Julia Toy Johnson, Jaqueline Johnson, Sue Bell Johnson invite you to be present at the celebration of the Twenty-fifth Anniversary of the wedding of their parents on the evening of June 29, one thousand nine hundred and twenty-three, eight thirty to ten thirty at 500 Tuscan Ave., Hattiesburg, Miss." There has been and is a life of happy affection and wonderful usefulness. It would be difficult to find two people who have woven their lives more helpfully into their generation. May the Father's blessing abide with increasing joy and power on their lives and may it be His will that many years be added to their earthly mission.

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HANGING DATE OF CONVENTION

Some reasons for holding the meetings of the Southern Baptist Convention one month later than they are now held.

Most of the reasons arise from the conflict of college and high school commencements with our present time of meeting.

1. Our preachers and speakers are not doing their part of service in the commencements, and cannot do so without neglect of duty to the Convention or their churches, or both.

2. Because of failure to preach and speak in these commencements our full share, we lose influence in the educational circles.

3. Because of duties in connection with the commencements, along with other school duties, the thousands of Baptist presidents, superintendents, principals, and teachers, of colleges and schools cannot attend the Convention.

4. Because of pressing duties of students in these schools at this particular time they cannot attend the Convention.

5. Many parents are deprived of going to the Convention on account of children that are to graduate, and often take some prominent part in the commencement, that parents cannot well afford to miss.

These are very worthy and weighty considerations, and the only way to meet the situation is to change the time of the meeting of the Convention. We cannot change the period of closing state schools. It seems to me that we are suffering immensely from this conflict and ought not to endure it any longer.

6. Winter would be over. This reason may be thought of lightly, but it is a fact that great convenience comes from the uncertainty of the weather at the time we now meet.

A. A. HUTTO,
Demopolis, Ala.

The Baptist Bible Institute closes its fifth session on May 11. During this year we have matriculated 234 students representing eighteen states and six foreign countries, and in addition have enrolled 79 special students, making a total of 313. We have had by far the best session of our brief phenomenal career.

We have eleven full time professors and seven teachers, and an Institute body that is becoming more and more unified in purpose and spirit. We have every reason to be grateful for internal development as well as extensive growth.

Our women's dormitory is overflowing, as is also our men's dormitory. Temporary provisions have been made for the overflow. We have forty married student families occupying quarters owned by the Institute. One new building, accommodating eight student families, has been added the past year. We are badly in need of more ample accommodations for young men and young women, married students and three additional professors' homes.

We find our small but well furnished infirmary quite serviceable for the Institute family, though the climate here is so healthy that quite frequently there is no one to occupy it, but when it strikes us, however, it is a different situation.

All in all our property cost us about \$350,000 and is worth a million. We have eighteen buildings. It is necessary in this large city to provide accommodations for young men, young women, married students and professors' families.

We have a wonderful library, but the building is altogether too small and inadequate. Our supreme need is a \$150,000 library building to accommodate forty thousand volumes. We have one of the greatest research libraries in the land.

We require practical activities on the part of every student, and a weekly report of same. The Institute is making a profound impression upon New Orleans and the surrounding country.

The W. M. U. Advisory Committee, of seven, held their annual meeting here in January and were very appreciative of the work done and helpful in their kindly suggestions. Many of the

State W. M. U.'s have selected a Baptist Bible Institute Correspondent.

In our Mid-Winter School of four weeks we feature one week W. M. U. work, and another Laymen's work, and another B. Y. P. U. work, and another Sunday School work. Our third quarter is made two weeks longer than the other three quarters in order to provide for these special courses while not reducing the regular amount of work done during the other quarters. Of course these intensive weeks are not substitutes for the regular work in these subjects during the session but are rather inspirational and suggestive services conducted by our denominational leaders. The Institute is expected to train preachers, laymen and women for various kinds of Christian service at home and abroad.

We are glad to record the fact that we have thirty-seven persons taking degrees this session and twenty-four taking diplomas and certificates. This does not include the hundreds of awards given at the Mid-Winter School.

At their recent meeting our Board of Directors voted to have the Institute presented to the Southern Baptist Convention, subject to such control as might be mutually agreeable. They also added three degrees to our course: Master of Theology for three years' work, including Greek and Hebrew; Master of Missionary Training for three years' work, including modern languages, and three years' work in music leading to the degree of Bachelor of Gospel Music. Our Master of Christian Training course (a three years' course), given in English, remains fundamentally distinctive in our work.

The increasing student body, the spirit of progress among our Baptist people, the demand for the best trained leadership, and the high expectation of our people concerning the graduates of the Institute make it imperative that we shall give every type of Christian worker the very best possible equipment for life service. This was the original idea of the Institute, and we are tenaciously adhering to the high ideal of the best training for our Baptist leaders whether at home or abroad.

B. H. DeMENT,
Pres. B. B. I.

WALKING IN THE FOOTSTEPS OF JESUS DURING HIS LATER MINISTRY IN GALLILEE

Jesus makes a special journey to a feast at Jerusalem. While in the city he heals a man at the pool of Bethesda. The water in the pool was caused to move by some subterranean conditions at certain times of the year. The people believed that the first person who should enter the pool after the moving of the water would be healed. This man was there every day waiting for the moving of the water, but when it did move he was unable of himself to enter. He had been ill thirty-eight years and could find no relief. Jesus finds this man at the pool and he heals him of his infirmity. It was the Sabbath day on which Jesus healed him, and when the Pharisees and Scribes saw the man carrying his bed on the Sabbath they blamed him. Jesus afterwards finds the man whom he healed and reveals himself to him and the man believes in him. The Jews then persecute Jesus and try to kill him. But Jesus vindicates himself and explains his relation to the Father. He adduces the Father's testimony and his own supernatural works as a proof of the truth of his claim. He refers the Jews to the Scriptures and declares that Moses accuses and convicts them of unbelief. While we were in Jerusalem we visited the old pool and climbed down the steps to the water. There seems to have been very little change in the pool.

Jesus and his disciples, on their return to Galilee, passed through a field of ripe grain and the disciples plucked some of the grain on the Sabbath day, for they were hungry. The Pharisees accuse the disciples of breaking the Sabbath, but Jesus defends them and cites the conduct of

David and the priests in the Temple on the Sabbath. He further defends them by his own greatness and authority as the Son of God. Then he defends them by a citation from the Scriptures and the fact that the Sabbath was made for man and not man for the Sabbath. He defends them further by the fact that he is Lord also of the Sabbath. Jesus means by all this that it is lawful to do good on the Sabbath. He teaches that the Sabbath was made for man to rest from his daily vocation and worship God, and to relieve the suffering and to comfort the distressed was lawful on that day. The people of our day need to realize that Jesus is Lord of the Sabbath and to follow his directions in the observance of it.

The Pharisees are now following Jesus and are making every possible effort to accuse him. When Jesus and his disciples reach Gallilee he performs other good works on the Sabbath. He finds a man with a withered hand and heals it on the Sabbath, while worshipping and teaching in one of their synagogues. The Pharisees who are watching him questioned him in their own minds. Jesus knowing their thoughts commands the man to stand up and then he questions them. He says to them that a man is better than a sheep and therefore it is lawful to do good on the Sabbath. Jesus grieves at the hardness of their hearts in that they blame him for healing the man and for doing good on the Sabbath. The Pharisees in their rage take council to put Jesus to death, but he withdraws to the sea of Gallilee, and the multitudes follow him, and he heals many. The unclean spirits publicly acknowledged his Sonship, but Jesus charged them not to make him known.

Mark and Luke tell us that at this time Jesus went up on a mountain and spent a night in prayer, and the next morning he came down to the plain and selected his twelve disciples and preached the sermon on the plain. It is quite evident that this refers to the same mountain and the same occasion that was given by Matthew about which I have already written. It does not seem to me that there were two occasions of the Sermon on the Mount. I think that Matthew, Mark and Luke are telling about the one occasion when Jesus went up on the eastern ledge of the Horns of Hattin and spent the night in prayer and then came down to a lower flat place on the eastern side of the ledge and selected his twelve disciples. And then he came to the plain which was the western edge of the plain of Gennesaret and preached the sermon to the multitudes who had gathered there that morning. At the same time he heals many people who had come or had been brought there in order that he might heal them.

Jesus leaves the plain and enters Capernaum again. On the way to the city no doubt he taught and healed many people. When he arrives in the city a Centurion entreats him to heal his servant. The Jewish elders intercede in behalf of the Centurion because he had built for them a synagogue. The synagogue which he had built for them was destroyed when the city was destroyed by an earthquake in the early centuries. When we visited the ruins of old Capernaum we saw the ruins of that very synagogue which were being uncovered in the process of excavation of the ancient city. Jesus went with the Jewish elders toward the Centurion's house; but the Centurion said to Jesus that he was not worthy that he should enter his house, but that if he would only speak the word his servant would be healed. Jesus expressed great admiration for the faith of the Centurion and said that many of the less privileged were saved while the more highly favored were lost. The request of the Centurion is granted and the servant is healed. This created a great impression in Capernaum.

Jesus and his disciples leave Capernaum for a while and visit the town of Nain which was located on the side of the Little Hermon mountain. While we were passing from Nazareth to Cana in Gallilee we could see Little Hermon and the present town of Nain. The little town has con-

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tinued to exist through all the past centuries since the time that Jesus raised the widow's son to life. As Jesus and his disciples were entering the town they met a funeral procession coming out of the town. Perceiving that a widowed mother was going to bury her only son Jesus had compassion on her and stopped the procession, and touched the bier and raised the son to life. As a result of this miracle fear came upon all the people and they glorify God.

While he and his disciples are in the vicinity of Nain John sends two of his disciples to Jesus to ask him if he is really the Messiah. He had heard of the wonderful works of Jesus, but he himself is in prison and cannot see Jesus and witness his mighty works in person. So he sends two of his disciples to Jesus to secure an assurance again that he is the Messiah. Jesus is performing many miracles at the very hour that these disciples arrive. The reply which Jesus sends John was the miracles he was performing which the disciples of John had witnessed. After the messengers left Jesus discoursed to his disciples about John. He speaks of his character and dignity and office and that he was the greatest of those who lived before his day, but that the least in the kingdom of God in his day was greater than John. He declares that John was the Elias that was to come before the Messiah should come. The discourse had a most wonderful effect on the multitudes.

It was at this time that Jesus denounced the cities of Chorazin, Bethsaida and Capernaum for their unbelief and extolls the sovereign wisdom of the Father. He invites those under spiritual bondage to come to him and secure rest for their souls. While he is dining with a Pharisee at Nain at this time a woman of the street comes in and begins to anoint the feet of Jesus. The Pharisee thinks Jesus cannot be a prophet else he would have known the character of the woman and would have rejected her attentions. Jesus perceiving the thoughts of the Pharisee answered him by giving the parable of the two debtors in which he teaches that he who has most forgiven loves most. Thus he indicates that the reason this woman of the street manifested so much love for him was because she had been forgiven her many and grievous sins. Jesus shows his knowledge of both the woman and the Pharisee and applies the principle to both of them. After Jesus had pronounced her sins forgiven the people at the table with him were much surprised, and in their presence Jesus commands the woman to go in peace.

"SATAN'S SEAT"

"And to the angel of the church of Pergamos write; these things sayeth he which hath the sharp sword with two edges; I know thy works, and where thou dwellest, even where Satan's seat is: And thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Baalam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication."—(Rev. 2:12-14.)

This important scripture lesson was a true history of the church of Pergamos (one of the seven churches of Asia). But it also teaches us a lesson of the condition of our churches today, denominationally. The true church today is "Holding fast the name of Christ, and has not denied his faith". Thank God for that.

But we also have in our missionary Baptist denomination (in our local churches) those who hold to the doctrine of Baalam.

What is the doctrine of Baalam? The doctrine of Baalam was to cast a stumbling block before the children of Israel. And what was the stumbling block? Baalam wanted Baalam to curse God's people. But Baalam could not do it, but he taught Baalam how to work a scheme to cause God to pun-

ish them. What was the scheme? It was to get God's people to mix and mingle with the strange religion of Bael's people. Now how does that apply to our condition today? It is perfectly plain, viz: They can not destroy the pure doctrine of salvation wholly by grace through faith and faith alone in Christ, taught and held by the saved preachers of our missionary Baptist denomination as long as our Baptist people stand firmly separated from other denominations of strange religion, not any more than Baalam could curse God's people. But they can work a scheme whereby the pure doctrine will be destroyed in our denomination, by getting our Baptist people to mix and mingle with other denominations who hold to strange and false religion.

The scheme is union meetings: To get our people to either help build tabernacles or to furnish our church buildings for them to hold these union meetings, to get God's people to stumble over the truth; or to at least hold our tongues and listen to the false and corrupt doctrines of these other denominations:

Such as holding that good works, or human effort, or human merit is partly essential to the salvation of the soul. Such doctrine is nothing short of spiritual fornication: being married to faith in Christ on the one hand, and holding to the works of the law on the other hand, both, as essentials, to the ultimate salvation of the soul.

I have warned our people before and I am now warning again: In the name of Jesus Christ let this Baalam doctrine of union meetings alone.

It is a dangerous thing! For it is evident that our preachers can not preach the pure doctrine, when they mix up with them, and when they shut their mouths to God's truth as laid down in God's word, which is "The sharp sword with two edges" which proceeded out of the mouth of Christ our Lord. Then we compromise God's truth. We are thereby virtually conceding that people are saved who believe these God dishonoring doctrines; and we are doing nothing less than bowing to the idol god of their heresy.

Why was the seat of Satan at the church of Pergamos? Simply because they were holding to that Baalam doctrine of mixing with the heathen religion. (And holding to the doctrine of the "nicolaitanes", which Scofield says is from nikao, "to conquer" and laos, "the people" or "laity".)

It seems to be the Catholic doctrine of dividing an equal brotherhood (Mt. 23:8) into "priest" and "laity". So today the strongest seat of Satan is in the church which will invite these other religious denominations into their pulpits to preach this poison, false doctrine of a mixture of works and grace to deceive our children, just as the children of Israel were deceived into eating things offered to idols and to commit fornication by the people of Bael.

I pray God to "Lead us not into temptation, but to deliver us from evil". And I can not think of any evil among God's people as great as that of laying down "The sword of the Spirit" and joining hands with those that we know are heretic, and bid them God speed by co-operating with them in these so-called union revival meetings.

J. E. HEATH.

Duck Hill, Miss.

A COMMENDATION

Mr. D. Curtis Hall, formerly of Laurel, now of San Marcos, Texas, a student of the Southwestern Baptist Theological Seminary and a song leader of successful experience, is to lead the singing in a meeting with me including the second Sunday in July. He would like to have one more meeting in Mississippi during July and any pastor needing a song leader will be fortunate to secure his services. Write him at San Marcos, Texas.

BRYAN SIMMONS.

Secretary E. Godbold of Louisiana has had to wrestle more than once lately with the question of whether he would become a college president. May the Lord lead him.

OPEN LETTER TO ASSOCIATIONAL WORKERS

Jackson, Miss., June 5th, 1923.

Dear Brother:

Last year we prepared and offered to the Associations for their consideration what we termed, "The Uniform Plan of Organization", which provided for an Executive Board for each Association, composed of one member from each church, with the officers of the Association and the pastors of the churches belonging to the Association as advisory members. A great majority of the Associations adopted the plan with slight modifications to meet local situations.

We believe the plan of organization suggested if put in operation would enable our Associations to function in a larger way and make it possible to put on our various programs through the Associations as an organization and not depend so much on high pressure methods directed from this office. It is our earnest desire to place the responsibility for the work of the Kingdom back on the churches and Associations where it rightfully belongs.

Because of your official position in your Association we are going to look to you largely for getting your Associational Organization perfected to where the work will be carried on in a thorough and systematic way throughout the entire year. To this end we are writing you now to suggest that you have your Executive Board meetings at least quarterly where you may plan your work and see that the churches are reached with the ministry and help that they need. The next fifth Sunday will fall on July 29th and at that meeting your Executive Board ought to prepare recommendations for the annual meeting and get the organization in shape for the great work that must be done this fall.

Before the time for your annual meeting we hope to have some very definite plans for the coming year and possibly for the period following the 75 Million Campaign which we will want to lay before the Associations for their full and frank consideration. As I said above it is our determination to place the responsibility for our future plans back on the Associations. The Association is the most important unit of co-operation in our whole scheme of organization and must be given its proper emphasis in the future. To this end we are necessarily looking to the local leadership in the various Associations to accept the responsibility and go to work to accomplish results. We will stand ready to render any assistance we can through any of the Board workers and will want you to call on us at any time.

Hoping you will look upon our efforts in this direction with the fullest measure of sympathy, I am,

Cordially yours,

N. T. TULL, State Organizer.

SOUTH MISSISSIPPI ASSEMBLY

The South Mississippi Assembly will meet at The Woman's College, Hattiesburg, Miss., July 22-27 next. A fine array of talent has been secured for the occasion. In addition to the best teaching force available such speakers as Dr. F. A. Agar, New York; Dr. W. F. Powell, Nashville, Tenn., and Dr. A. C. Davidson, Alabama, will appear on the program for a series of addresses. Prof. I. E. Reynolds of Southwestern Seminary will conduct the music with Mr. Alvin Roper as pianist. Prof. Reynolds will conduct a series of conferences on church music which ought to be of great interest to pastors. Dr. Agar, the efficiency man for Northern Baptists, will also conduct a number of conferences for pastors.

It is to be hoped that pastors and churches as far as possible will arrange their summer meetings with reference to attending the Assembly. For class work in Sunday School, B. Y. P. U. and W. M. U. work the advantages will be of the best, while the inspirational addresses will be of the highest order.

W. F. YARBOROUGH.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All other notices will cost one cent a word, which must accompany the notice.

NO MAN HATH SEEN GOD

The five senses are not our only source of knowledge, although the crass materialists would have us so believe. God cannot thus be apprehended or known. Knowledge of some things comes by the process of reasoning. Knowledge of others comes from experience. Joy and sorrow, love and hate are among those which can come only by experience. Faith in the fact that the world is round came first by reasoning it out, afterward by testing it out. But it is the desire of every man to have knowledge that comes by reason to be verified by the physical senses. And it is a legitimate desire.

The knowledge of God is of three kinds. First we reason out the fact of his existence and many of the attributes which he possesses. Second by faith we test these truths which reason gives us and the knowledge of God becomes experimental. Third there is palpable proof of the being and nature of God in the person of Jesus Christ. As to the first kind of knowledge, Paul tells us in Romans that all men had this or may have it by reason of the deductions we make from nature. He says, "The invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity". This is knowledge that comes from reasoning.

The knowledge that comes from experience is found in the statement of David: "I sought the Lord, and he answered me, and delivered me from all my fears. They looked unto him and were radiant; and their faces shall never be confounded. This poor man cried and Jehovah heard him, and saved him out of all his troubles". The truth is that the Psalms are largely the record of experience.

The knowledge that comes from confirmation by the physical senses is that which Moses sought when he prayed: "Show me thy glory". But God said, "No man can see my face and live". The physical manifestation of the presence and power and holiness of God, if it were possible, would be overwhelming and intolerable to man.

And yet God has found a way to satisfy this craving of man's soul for a physical demonstration and revelation of God. You will recall the cry of David: "My soul thirsteth for God; when shall I come and appear before God?" You will recall the request of Philip, "Lord, show us the Father and it sufficeth us". The answer to him and to all of us is, "He that hath seen me hath seen the Father". John who records this in his gospel (14:8-9), later in his first epistle declares triumphantly: "That which we have heard, that which we have seen with our eyes, that which we beheld and our hands handled, concerning the word of life; that which we have seen and heard, declare we also unto you". John says, "We beheld his glory". Peter says, "We were eyewitnesses of his majesty".

Yes it is true that "no man hath seen God at any time". But—"the only begotten Son who is in the bosom of the Father, he hath declared him". The only sure revelation of God is in Christ. The only competent manifestation of

God is in Jesus. No man knoweth the Father, but the Son, and he to whom the Son willeth to reveal him. He is our only hope of knowing God. He is in the bosom of the Father. That is he knows him intimately as no man knows him. Yea more than that he is the intimate companion of deity, on equal terms with him. Nay more than that, the word not only is with God, the Word is God. And the Word became flesh and dwelt among us.

OTHER SHEEP

Except in infancy, when he was taken down into Egypt to escape the jealousy of Herod, it is practically certain that Jesus was never out of the proper limits of Palestine. His entire personal efforts and ministry were given to the people of that land, and except in cases of apparently accidental contact, to the people of his own race. He himself said, "I am not sent but to the lost sheep of the house of Israel". And when he first sent out the twelve his direction to them was, "Go not into any way of the Gentiles".

But there are clear intimations in his life that this limited ministry was only temporary, and that his real and final purpose was to bring the knowledge of God to all men. He is an epitome of the eternal purpose of God expressed in Paul's letters in which he says, "It is the will of God to make known the riches of the glory of this mystery among the Gentiles". Again Paul expresses it thus: "By revelation was made known unto me the mystery, which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit, namely, that the Gentiles are fellow heirs, and fellow members of the body, and fellow partakers of the promise of Christ Jesus through the gospel".

Back there in the days of his earthly ministry there burned the sacred fire and holy purpose in the heart of Jesus, the love that would encompass and submerge the world in its conflagration. Pent up for the time until he should plant the gospel among his own people, but true to the eternal purpose and all encompassing love, was the vision of a world saved to righteousness and eternal life through the knowledge of God.

There is something pathetic in the way it was kept hidden for a time, until his purpose should ripen in the hearts of men. There is something even tragic in the secret burning of the consuming flame in his heart which longed to embrace the wide world in its benefits. The prophecy of Isaiah was as a flame in him, which said, "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth".

This hidden purpose which leaps occasionally out of the windows of his soul like flames from a burning building finds tender expression in the tenth chapter of the gospel of John where he is speaking of himself as the shepherd. As he thus expresses his tender interest in the people of Israel, his compassion breaks the national limits and he says, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd". There is no racial nor geographical limit to his love and his purpose.

It is no wonder that when Paul had caught his spirit, he said, "Henceforth we know no man after the flesh; even though we have known Christ after the flesh, yet now we know him so no more". The man to whom these other sheep do not make their appeal, has not the Spirit of Jesus. And if any man have not the Spirit of Christ, he is none of his. Surely we are not doing our duty by these other sheep, while we spend twenty dollars on our churches at home and send only one to bring these others into the fold. Them also I must bring and they shall hear my voice. And they shall become one flock, one shepherd.

PERILS OF IGNORANCE

Ignorance is a relative term. There are people who know a great deal about some things, very little about some other things and nothing at all about still others. They live in the sphere of things that they know. The world of things that they do not know is as impenetrable as night. They may be conscious of the unknown world, or they may not even know that it exists. Some people live in one world, and some in another, though their houses may be side by side. One may not know anything much which the other knows, and vice versa. To one man the other is an ignoramus, because number two does not know what number one knows. On the other hand number one is an ignoramus to number two, for the same reason. They live in separate worlds which don't touch. A man who lives in the city, and has always lived there, is an ignoramus to the man who lives in the country. And the man who has never lived anywhere but the country is an ignoramus to the man who has never lived anywhere but in the city. Here is a place for mutual forbearance.

But for all these people there is a common ground. There is a common need, and there is a mutual dependence, and necessity for mutual fellowship, which we need to recognize. We live in the same country, under common laws, having common institutions and officers and identical needs and interests. We cannot live apart if we would, and ought not if we could. To live an isolated life is not to live at all in any worthy way. In order to live together and work together there must be as much in common as is possible. Among the things in common most needed is common knowledge. That is we must have knowledge of the same things. That is one of the great reasons for public schools, that the substratum of knowledge in all our lives may be the same. This is the basis of fellowship and co-operation.

If you could suppose one man simply knowing all there is to be known about astronomy, and another simply knowing all that is knowable about medicine, they are as far separated from one another as if they lived on different planets.

So that the first peril of ignorance is that it isolates its victim and separates him from every other human being. He is what the Spaniards call incommunicado. He is practically in prison. There is no avenue for self expression, no opportunity for development; no means of touch with other people, and so no possible development of life. Some scientist defines life as correspondence to environment. To the degree that we are ignorant we have no environment, or fail to respond to it which is the same thing.

But this is not the worst of it. So far ignorance is a misfortune, but it is also a calamity. Ignorance is the ground for evil adventure. The devil works in the darkness. He flies before the light. In so far as we are ignorant we are the victim of designing men. We do not even know when they are designing, and so become the victims of their wickedness if they are wicked, or we may be suspicious where there is no ground for suspicion. An ignorant man does not know when he is being imposed upon, or exploited.

The most pitiful spectacle is to see masses of ignorant people exploited for the advantage of some designing politician, or it may be some hypocritical religious leader with a big mouth and a large stock of imitation courage. Ignorance is their territory of operation. Their specialty is in awakening prejudice and suspicion. A blind man who runs amuck is exceedingly dangerous. He can do more harm than one full of eyes. Ignorance shuts its eyes to facts and opens its ears to slander and insinuation.

We will never kill the demagogue in Mississippi politics, nor get rid of the religious blatherskite among Baptists until we destroy the field of his operations, the hiding place of his purposes; not until we get rid of ignorance. A cane thicket is a convenient home for "varmints"; a yard full of

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high weeds will certainly harbor snakes and mosquitoes; and a bunch of people who have never learned to think for themselves, and who don't know enough to have anything to think about will always be the lurking places for all sorts of designing men.

The remedy is in education and information. A real Christian school is as good and necessary a missionary agency as anything else. And the best means of communication and general information among a truly democratic people is a newspaper. The religious paper is an absolute necessity to the safety and progress of Baptists.

"ACADEMIC FREEDOM"

By J. W. Porter, D.D.

This has become a phrase with which to conjure, and is supposed to cover a multitude of scholastic sins. Like the theory of evolution, which it is used to justify, its advocates assume its truth, without even the pretense of proof. Before subscribing to this scholastic concept, it may be well to determine the scope of its meaning. A clear definition of this catchy phrase, by those who urge it, would help to clarify the discussion.

Apparently those who believe in "Academic freedom", hold that it gives unconditional and unlimited license to teach anything they may believe and desire to teach. If this be true, the social, political and spiritual life of our people are in deadly peril. According to this definition, every atheist, crank, or faddist, may find a forum for his death-dealing dope in the public schools of our country. Shall the socialist, under the guise of "academic freedom" be allowed to poison the minds of his pupils? Shall he be permitted to deny the sanctity of marriage; and our civil and spiritual duty to observe the Sabbath? Shall we pay taxes to support men to teach free-love, and deny the right to private property?

For example all evolutionists, if consistent must, and practically all of them do deny the inspiration and authority of the Book of Genesis; yet it is from this book that we get the Sabbath and the institution of marriage. If one believes that this book is made up of "myths" and "folklore" he is under no obligation to himself to respect the Sabbath, or observe the obligations of the marriage tie. It may be replied, that we are under a moral obligation to observe the laws and obligations of marriage, whether the Book of Genesis, be true, or false. If Genesis be false, when, and by whom is the obligation of marriage imposed? What other standard of authority are we morally bound to respect? Certainly there was no marriage, or giving in marriage among brutes, even if we are, as evolutionists claim, "genetically" related to them. It hardly seems fair for the advocates of academic freedom to purloin their views of marriage from the Book of Genesis, and then deny its authority.

As a matter of fact, the self-confessed progeny of brutes, have acted much better along the line of Sabbath observance and marriage relations, than their antecedents would seem to demand, or those created in the image of God, would have a right to expect. Whatever their views, the main question is, shall they have the right to teach them, if these views are contrary to the laws of the nation, that pays their salaries? It should not be forgotten that Nihilism, that cost the lives of thousands, was taught in Russian schools, and the movement led by university professors and students. Socialism is now being taught in some of our schools, and Soviet Russia has endorsed Bryn Mawr as worthy of their patronage. If "academic freedom" is a sufficient apology for teaching evolution, then why not abolish the Sabbath, and the marriage altar, and revert to the unbridled license of our alleged brute-ancestry?

If there are no limits to "academic freedom", then our schools may teach, as some claim, that vaccination is not a preventive for smallpox, though the law requires vaccination in our

schools. Are teachers supported by taxation to be a law unto themselves, or amenable, as other citizens to the laws of the land? Not a few have been confined to the penitentiary for preaching and teaching doctrines contrary to the welfare of our government. Eugene Debs, who served a term in a Federal prison, has never taught anything more radical, or detrimental to our government than evolution, which dishonors God, defeats government; degrades man, and exalts the brute.

It is about time for some of our teachers to learn that academic freedom ends, where the rights of other individuals, and the national welfare begin.

HOLMES COUNTY

The county-wide revival for Holmes county will be held with the Lexington Baptist church June 20th-July 1st, with the pastor doing the preaching and the music and song service directed by Mr. Jack Schofield of Fort Scott, Kansas, one of the South's greatest singers.

We hope also to begin our building program about September 1st. In these things, we crave an interest in the prayers of our brethren.

Fraternally yours,

J. H. HOOKS, Pastor.

A HELPFUL LITTLE BOOK

Very recently there fell into my hands a mighty good little book I would be glad to recommend to the brethren. It is "Faith the Greatest Power in the World", by McComb. It is a small affair, 82 pages, but brim full of fine things that sparkle and scintillate from the first sentence to the last. Buy it.

M. K. THORNTON.

Of those going from Mississippi to the Baptist World Alliance, we understand it is the purpose of Dr. B. P. Robertson to return directly to America from Stockholm, after the meeting of the Alliance. The Editor of the Record plans to return through Berlin, Cologne, Paris and London. Brother J. E. Byrd will make a hasty trip by Munich and Venice in Europe, through Egypt to Jerusalem and return. Brethren W. E. Farr and Norris Palmer plan a more extended and leisurely trip through Palestine. We have not heard definitely of the plans of Brother J. H. Lane. Dr. and Mrs. W. Y. Quisenberry plan to go from Stockholm through Russia.

According to names that have been filed with the Publicity Department of the Baptist 75 Million Campaign to date, the following persons from Mississippi will attend the third congress of the Baptist World Alliance at Stockholm, Sweden, July 21-27: Rev. J. Norris Palmer, Hollandale, Miss., Dr. B. P. Robertson, Senatobia, Miss., Dr. P. I. Lipsey, Jackson, Miss., Mr. J. E. Byrd, Mt. Olive, Miss., Rev. W. E. Farr, Grenada, Miss.

FRANK E. BURKHALTER.

Union University at Jackson, Tenn., had three big preachers on commencement occasion, Drs. H. W. Virgin, C. M. Thompson and D. A. Ellis. There were 60 degrees conferred. The gymnasium and academic buildings are nearing completion. The enrollment this past session was 1,001.

Just too late for last week's paper came the good news of the great meeting in progress at Monticello. A large number had joined already and the meeting was going on in power. Brother W. R. Cooper says that Pastor Bass had everything ready.

The Alabama Baptist tells us that S. H. Bennett of Montgomery, Ala., has been called to New Albany, Miss. We shall be glad to give him the hand of fellowship.

Brother A. D. Muse of Vicksburg would like to hold a meeting in Mississippi July 22-29.

Dr. Faunce said in his address before the Northern Convention: "In the industrial life around us pagan principles too often prevail. When the industrial world is divided into two parties, one determined to give little labor for much money, and the other determined to give little money for much labor, our industrial life is simply a continuous silent warfare. It then becomes the foe of the home and the church and a caricature of the Christian order of society. Men do not exist to make shoes or barrels, but shoes and barrels are made for men. The object of a Christian society is never profits but service. Genuine service will bring profits, but they are incidental to the real aim, which is a Christian society identical with the aim of Jesus of Nazareth. Business should become a profession, and a profession, like that of the doctor or the minister, aims at more than financial results. Our present acquisitive society must be transformed into a constructive society, aiming not primarily at dividends or wages, but at the service of men in the name of him who even in a carpenter's shop was about his Father's business."

As to international morality he said: "And what is the United States to do about it? We are told that the correct attitude is that of an official observer. I venture to say that if this great Nation of more than 100,000,000 can do nothing today but observe, it is playing for the first time in its history a cowardly part. The great trouble is that the question of our duty to the world has been mired deep in party politics and has never been before us on its merits. Somehow the horizon of early Christianity has got to become the horizon of the Nation. Christianity says, 'The field is the world'—not my city, my State, my country. America will do the best thing for itself when it best serves humanity."

The conservatives or orthodox element in the Presbyterian General Assembly at Indianapolis won the first fight in what seems to be the beginning of a campaign to test the relative strength of orthodoxy and liberalism. The question was on the adoption of a minority report of a committee recommending that the New York Presbytery see to it that the preaching in a pulpit under its jurisdiction conform to Presbyterian standards. It was aimed at Dr. Fosdick. The vote was so close that a roll call was necessary, which required more than an hour. By a majority of 138 this resolution was passed after what is described as one of the most strenuous debates in their history. The majority for the report seems to have been due chiefly to the laymen. Shortly after this Dr. Fosdick made a gesture as if to resign as preacher of the First Presbyterian Church in New York, but his resignation has not been accepted. The fight is on, with the first advantage held by the orthodox.

The Religious Herald is provoked to say: "The only novel feature worth while in the modern controversy is found in the fact that the most reckness, noisy and blatant denials of the supernatural in Christianity are in late years coming from people who wear the Christian name and all too frequently from those who are highly placed in great evangelical Christian communions. Even this is growing so common that it no longer excites surprise. Wherever it happens there ought to be a thorough housecleaning. Believers in evangelical Christianity need not tremble as they meet the open and avowed enemies of the Christian religion, but it is beyond question that attacks on the foundations of Christianity are more subtle and menacing when those who make them wear the Christian uniform and the Christian name. They are enemies within the camp."

Editor Gwaltney of the Alabama Baptist has in manuscript a book on the "Immortality of the Soul" which will be published by the Baptist Sunday School Board of Nashville. We shall be glad to see this from so worthy a pen.

GOSPEL HYMNS, PAST AND PRESENT

By Ernest O. Sellers

They were rough and ready tin miners and farmer boys from Cornwall, belonging to an engineering outfit, working and drilling at a camp on Salisbury Plain. Following supper they gathered, during the long English twilight, in a convenient fence corner, back of their quarters, to sing.

They had no leader nor any sort of an instrument, but first one and then another would start a selection and soon all of the rest would join, taking the various tenor and bass parts, their magnificent voices producing well balanced and exquisite harmony. Nor were there any books. The songs were glees, folk songs, selections from the Oratorios and the grand old substantial hymn tunes that have come to us from all races, creeds and nations.

Finally someone suggested, "Let's sing some Saxe stuff", meaning the gospel songs of the Moody and Sankey revival in Great Britain.

As I listened entranced by such singing as I have never heard excelled by an equal number of men, my attention was attracted to some gospel songs that the present generation has practically forgotten. "Only an Armour-Bearer", "Be to Be a Daniel", "Hold the Fort" and others we seldom if ever hear and that are a "strange song" to our children. Why have we forgotten so many of the gospel songs of that day? Even the songs of the Torrey-Alexander day seem to be rapidly passing out.

There may be and are many reasons for this: a changed world psychology; a different theological emphasis; the constant output of "new" songs; our radically different material civilization; the rapid spread of mechanical musical instruments; the amazing sale and spread of musical compositions due to cheaper reproducing and printing methods; the wider dissemination of high musical standards and ideals; musical training in the schools and colleges; these and many other elements have each and all made their contribution to the changed standards and the newer songs of this present day. We all recognize the fact though we differ as to the cause.

Naturally, however, the question arises, have we made progress? Are the songs of today better or worse? It is easy to point out the faults and hard to correct them. There are radical critics on all sides. Many of our songs seem to differ words from music. They so emphasize a popular melody as to appeal almost entirely to the physical.

The fault is not alone with the leaders and publishers. Pastors, music committees and the thoughtless church members and leaders are also to be blamed. If only the Spirit of God would seal us by some great convictions, as in other stages of church history, our songs would reflect our experiences and emotions. The note of the song sung in the night, the note of suffering, is not heard in our present day music.

The world's jarred nerves, highly sensitized reactions and high strung, volatile, changeable moods is being reflected in our churches today and of course creeps into our music. These things draw pure motives of worship and praise from the throne, though composers, publishers and churchmen may not be aware of the fact. The vulgar melodies so often heard are not born of spiritual inspiration and vision. True worship is not the product of the concert hall and the picture house. Such places are not store houses for melodies and inspired poems of true religious experience.

I would not advocate a return to the day when the "spiritual" was our chief musical expression and can well remember some of the Salvation Army vulgarities of thirty years ago. We have made great progress and advancement though there is still room for much discrimination. The poor must be ignored and churches need to learn that it is good business to pay more and get a better grade of music. A copy of one of these "cheap" (in quality and price) books came into

my hand recently and I was ashamed that a Baptist church, which claimed to be so highly standardized in its Sunday School, B. Y. P. U. and other phases of a present day well regulated and managed church, should be party to the promotion of such maudlin mush as was contained in that book.

Congregations, like individuals, enjoy an occasional new song and each new experience ought to be expressed in song. But we get tired of the productions of one man, or set of men, whose songs are all of the same general character. We also like those hymns that experience and history have tested and proved their intrinsic poetical and musical worth.

The answer to the problem of how to conserve the best of the old and at the same time make use of the best of the new songs is to secure leaders of culture, men of refinement and discrimination and never be party to the use of the vulgar, the tawdry and the cheap. Pastors and church leaders need training in musical appreciation and in turn ought to encourage and support every honest effort for advancement, recognize and encourage the right sort of leadership and resolutely set their faces against any and all songs that are uncouth and will not stand honest and fair criticism.

Let us support our training agencies, encourage our fast developing newer leadership, give music its rightful recognition and proper valuation and thus lead our people to learn, here on earth, to express themselves in song, thus preparing them to sing the "song of Moses and the Lamb" which all will be expected to sing in the new heaven and the new earth.

Baptist Bible Institute.

MEN'S CONVENTION

At a conference of representative laymen in Kansas City, there was unanimous expression in favor of a great Men's Convention at some central city early in February of next year. At the monthly meeting of the Executive Committee of the Laymen's Missionary Movement today, there was a unanimous vote to the same effect. In the adoption of the Executive Committee's report in Kansas City, the Southern Baptist Convention gave its approval to such a meeting.

It will have been just ten years since the Chattanooga meeting in 1913, which perhaps did more to arouse strong laymen than any single meeting that Southern Baptists have ever held. It is none too early to begin the publicity; let every interested pastor and layman begin at once to create sentiment. It will be the purpose to bring together the greatest assemblage of Baptist men that ever met in the South. It should be made a marvelous force for the Baptist program.

In addition to a large amount of open conference and free discussion, men of national and international reputation will be invited to deliver inspirational addresses. J. T. HENDERSON.

THE PASTOR AND HIS MESSAGE

By E. B. Hatcher

Address Before Evangelistic Conference Requested for Publication

(Continued from last week)

But there is a second essential. The preacher must have a soul capable of being dominated not only by a conviction but by a person, and that person Christ, so that the soul is set aflame by his presence and is all a-riot with the peace and joy and love from the Christ within—a soul struggling, not that it may preach Christ, but struggling to hold back something of the tempest within. It is that that sets apart the great preachers of the world in a class by themselves.

My task today is not to deal with the lower and more familiar realm of homiletical output and the rules and principles pertaining thereto, but to try to point you to the highest table lands of gospel message, to remind you of some of the giants and to direct your eye to some of the preaching ideals that Christ and the apostles unfurled for us. There is probably not one of you who could not climb to those heights if you were

willing to make the sacrifice and self dedication. You, yourself, may be a poor instrument, but it would be the Master that would be touching the strings and that would make an infinite difference. You would at least be giving heaven's message—the message of the living Christ.

What explains the crowding of 12,000 people, last Sunday week to hear Dr. George Truett in the tabernacle in that foreign populated city of Kansas City? It was the case of a Christ dominated personality. When Dr. Truett preaches he does not make effort to give forth Christ. He can not help it. Christ is preached out along countless avenues of the preacher's personality. In one of his sermons Dr. Truett tells of his being approached by a perplexed young infidel student in a university where he was holding a meeting and he was asked by the student: "Dr. Truett, will you tell me frankly whether Jesus Christ is a real person to you? Tell me truly, Doctor, for my soul's action may hang upon your answer". And Dr. Truett quietly told him that Jesus Christ was more real to him than his mother or father. We are not surprised, therefore, that he can preach Christ as he does. That which held that vast throng enchanted on that Sunday, as Dr. Truett preached on the text, "What Think Ye of Christ?" was not merely his words about Christ, nor the passages quoted, but it was the Christ in Dr. Truett dominating his being, and throbbing in his words, filling him with peace and joy and constituting the light and life of that sermon. There was in it almost nothing of Truett and nearly all of Christ.

Dr. Joseph Fort Newton, whose articles in the Atlantic Monthly on "Preaching in London" attracted so much attention—written while he was preaching at Joseph Parker's pulpit in London—writes thus in a recent book concerning Dr. Truett. He first quotes the words of Bagehot, who says, "It is the life of teachers that is catching, not their tenets", and Dr. Newton adds, "That is supremely true of Dr. Truett, whose character fulfills the words of Amiel, who said, 'To be religious is to personify and embody the eternal.'" He quotes another who says concerning Dr. Truett: "What is it that constitutes the acknowledged power of his preaching. In one answer all opinions meet. It is something in the man himself . . . he belongs to that class of preachers who convince us that preaching is in the highest sense an incarnation, something more than a report of a truth."

This same Dr. Newton, in the articles in the Atlantic Monthly referred to above, writes concerning Dr. Orchard. He says that at a certain point in the sermon Dr. Orchard "With his face alight cried, 'You need Christ and I can give him to you.'" Did Dr. Orchard really have Christ there and was he giving him to that audience? Then no wonder that his face was alight and we may be sure that not only his countenance was flashing out the heavenly radiance, but that with his whole personality alight he was giving them the Christ within him. Where are the preachers who can do that? Where is the preacher here who could not do that if he would? John Wesley, in his journal, often refers to occasions when he preached by saying, "I gave them Christ." What a gift was that which he gave his audiences. What a sublimely glorious message it is which every preacher is asked to give—the living Christ.

And now a question: Should the preacher limit himself in his choice of subjects to those which he has tested and embodied in his own experience? He will become a truly great preacher only as he does this. To Ezekiel God gave a prophetic message, a message written on a roll, but God said to him that before delivering the message to the people he must eat it, and thus he would teach Ezekiel that his messages must first become absorbed by him and become a part of him. On the margin of certain passages in the Bible of an old Christian were written the capital letters T. P., and she explained that they meant "tried and proven"—promises and truths tried out in her life and

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found to be true. How many such verified texts could you preach? Make out a list of your T. P. passages. How long would the list be? What about saying only those things about Christ which you have found by experience to be true?

This does not mean that the preacher must be set afloat upon the high seas of his own imaginings and vagaries to preach upon whatever theory his soul may tell him to be true. Christianity has in it a large element of mysticism, but not that mysticism that has no barriers to it except the soul's own limitations. No, let the preacher select truths realized in his own experience, but let them be truths found also within that inspired depository of truths, God's written word. Most of us select our Bible texts without chief reference to our own soul's relation to those truths. Of course the preacher in selecting subjects must have regard to the needs of his congregation and to current conditions. Occasions arise calling for special truths to be presented. But those sermons will come nearest to meeting the needs of troubled souls in which they feel the living Christ in the preacher as well as hear of him in his words, and in the case of sermons for special occasions this same principle of the dual message of lip and life holds true.

We are told that the mere mention by Whitfield of the words "the wrath to come" was enough to send a wild terror through his audience. Does any one imagine that it was a trick of emphasis, or dramatic art on his part, or some witchery in his voice that rang the alarm bell, or was it that Whitfield's soul had seen the gathering storm; yea, had himself tasted the guilt of sin and felt the stroke of the divine wrath? No wonder, then, that he trembled at the thought. The storm was in him and it broke forth when he spoke.

In this day much stress is being laid upon school and book preparation of the young minister and very properly so. Let him gather his fuel from every source, but let him understand that there is only one thing that will set it ablaze. Let him acquire the facts of Christ and of his kingdom and the Bible teachings concerning them and let him classify and store them away in his mental treasure house, but his Christ-enthroned soul must appropriate this material and prepare it for his use.

"What did you think of Spurgeon?" asked the host of his guest who had returned on Sunday from hearing Spurgeon. "Nothing", was the answer, and when asked for an explanation the guest replied, "I found myself thinking so much of Spurgeon's Savior that I did not have time to think of Spurgeon." "It is only felt truth that is worthwhile", says one. I recently went through a volume of Spurgeon's sermons watching for that point—"felt truth"—and here are some quotations: In one sermon he says, "Forgive me. I had a thought, but I can not express it. The fire of my text burns with such fervent heat that it threatens to consume me if I draw nearer to it. Easily could I step into heaven. So I feel at this moment." Spurgeon was lost in the enjoyment of Christ and his glory. Again in that same sermon he says, "Beloved, I am lost in the subject now. I breathe the heavenly air. Love surrounds all and conquers all grief. I will not cause the temperature to fall by uttering any other words but this." In another sermon he says, "I do not know how to talk about this great theme, but this truth rests in my heart and makes me feel more glad than I can tell. It lies like a cake of sweet perfume upon the altar of my soul and burns there with the soft lambent flame of love." Again he says, "The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus. I can speak experimentally of it." Ah—he had let out the secret of his preaching in those words, "I can speak experimentally of it." He was simply reaching into his own heart for the message and it is only what we get out of our heart that will light up and vitalize the Bible truths which we speak. Once more Spurgeon says—this time about the Bible, "I am not going to argue about its inspiration. If you know the Lord aright his

word is inspired to you, if to no one else." Ah, there you have it. Know Christ by experience and you will find the Bible inspired. On a road in England you will see a sign that reads, "You will find bread and meat at Trocatora if you take them with you." Take Christ with you to the Bible and you will find him there. He will open your understanding that you may understand the scriptures. He will then choose your texts for you. Yea—mark it well, brother preacher,—he will, preach your sermons for you, and that is the climax of it all. How do you read that passage in Romans where Paul begins by saying, "How shall they call upon him in whom they have not believed and how shall they believe in him of whom they have not heard". That is how we read it, and that is the way it is translated. But the verb, akouein, meaning "to hear" takes the genitive as its direct object. The word for "whom" is in the genitive and the natural reading would be, "How can they believe in him whom they have not heard?" That is, how can they believe in Christ whom they have not heard, and how can they hear Christ without a preacher—a preacher through whom Christ can speak? But even without this passage the New Testament teaches in many places that it must be Christ in the preacher that gives forth the message. Paul seems to imply this truth in his words, "I live, yet not I, but Christ liveth in me." We can well imagine that regarding his preaching, he would say, "I preach, yet not I, but Christ preacheth in me and through me."

A book which was on well nigh every lip several years ago, called Trilby, pictured its heroine as being brought under the hypnotic power of a musician. She was completely under his sway—ran away with him, singing in concerts while in a hypnotic trance under his influence. Her friends suddenly missed her, but knew not of her whereabouts. Suddenly one night while she was playing under her master's spell, he died, and upon awaking she found herself without a master, her arts and gains gone and she withered and dropped quickly into her grave. It is the picture of one personality absolutely dominating another personality. We know it can be done, even in the case of two human personalities. It is being done today on all sides. How much more possible it is when one of the persons is divine? The greatest principle challenging the ministry today is the principle of hypnotism—or rather of human personality being dominated by the divine. A lady whose desk was just outside the office of Mr. Roosevelt in the Metropolitan building in New York City said that people coming out of Mr. Roosevelt's office, after an interview with him, had a glow and light in their faces as if they had seen a vision. The great man had overpowered them by his personality, and they went away under the spell of it. Think of a preacher leaping to his pulpit under the spell of Christ to preach him. Oh the privilege of it—the glory of it! The question confronting each one of us is, "Can we become—are we capable of becoming—dominated by Christ? Does any one think that to be a simple affair? It requires such a soul surrendering course of study and training that few are willing to undertake it. How significant was the experience of James Tissot, the famous painter of pictures of Christ. In youth he lived a frivolous life in Paris, where he was a noted artist. Determining to paint the women of Paris, he went one day to a church that he might watch the women singers of the choir. During the prayer he bowed his head with the others—but lo, he seemed to have a vision of Christ among the sinful and sorrowing ones of earth and in him sprang the ambition to paint Christ, and he painted and painted until one day he stopped, wept tumultuously, saying "I have failed, I have failed. I can not paint the face and form of Christ." He resolved to visit Palestine and retrace the footsteps of Christ, there to study him at closer range. He went,—camping out, as he tells us, on the trail of Christ. Through weeks and months and months with weary plodding and toil he trod the valleys and climbed the mountains.

A long and persevering effort it was. He tells how he "Seemed to be living over with Christ his life, talking with him on the Mount of Olives", seeing him as he healed and taught. And then he tells us what his ambition was in all of his painting. It was to reproduce in his pictures the divine personality of Jesus, to make him live again before the eyes of spectators and to call up the very spirit that shone through his every act and through all his noble teaching.

I was reading recently the story of Patrick Henry's immortal triumph in that address which had as its climax the words, "Give me liberty or give me death." That speech set the nation ablaze and precipitated the American Revolution.

Wherein lay its power? A person who was in the audience that day thus writes: "Henry arose with an unearthly fire burning in his eyes. He commenced somewhat calmly, but the smothered excitement began to play more and more upon his features and to thrill in the tones of his voice. The tendons of his neck stood out white and rigid like whipchords. His voice rose louder and louder until the walls of the building and all within them seemed to shake and rock in its tremendous vibrations. Finally his pale face and glaring eyes became terrible to look upon. Men leaned forward in their seats with their heads strained forward, their faces pale and their eyes glaring like the speaker's. His last exclamation, 'Give me liberty or give me death' was like the shout of the leader who turns back the rout of battle. When he sat down I was sick with excitement. Every eye yet gazed entranced on Henry. It seemed as if a word from him would have led to any wild explosion of violence."

What was the explanation? It was a man in whom the tempest had already burst. The message was storming in his own soul and it delivered itself. The fires of indignation against England, of desperation in his present bondage and his riotous yearning for freedom, these constituted the volcano on the inside of him, and these things burst from him through his eyes, lips, face, muscles, nerves and his entire personality. It is true that he possessed certain graces of speech and person, but hundreds of others shared with him these same oratorical accessories. But in his case—I repeat it—he had a soul that could catch fire with a mighty message.

But far higher than Patrick Henry's opportunity is that of the preacher, for Henry was calling his people to a liberty temporal and earthly, but the preacher has the message of eternity. If the subject of freedom from England's tyranny could set Patrick Henry wild with such torrential fire, what should Jesus Christ the Son of the living God in the soul of a preacher do for him? The colossal question is, Can you set free the living Christ in your soul?

Oh not that preachers must seek to catch the wings of a Patrick Henry. Alas for the preacher who sets his sails for an oratorical triumph in the pulpit. That which should rivet our eye in connection with that address of Henry is not the speech but the speaker; not his tempestuous outburst but the tempest itself in his soul. In citing this case I am not hinting that the preacher who would preach Christ must ever be charging the heights with volcanic explosions. On the contrary the preacher's message must touch extreme points of variety, sometimes being gentle and wooing, sometimes being analytical or didactic, sometimes hortatory or denunciatory. But let the message be what it may, the living Christ must be in it and therefore must be in the preacher's soul. The mighty steam hammer, with its crashing possibilities may sometimes strike as lightly as a feather, but the gigantic motive power is back of that stroke, as it is back of the hammer's most stupendous blows. The big reservoir is kept full for the raging torrent, if occasion demands such, and also for the gentle stream, or even the trickling drops whenever desired. The supreme need, as regards the preacher's message, is that it have behind it a soul aflame with the presence of the living Christ.

Mississippi Woman's Missionary Union

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WHAT THE MISSION STUDY WORK HAS MEANT TO OUR Y. W. A.

(Minnie Landrum Y. W. A., Griffith Memorial Baptist Church.)

In studying these books, and in gleaning the great truths and lessons from each—we have been greatly helped and uplifted—spiritually. We cannot enumerate the many good things we got out of this Y. W. A. Study Course—but we can say that we got some real benefit from every book. Our Christian life has been deepened, and we have a broader vision of Christ, and of our responsibility to God—as our Father-Owner.

It has broadened our Missionary vision, increased our Missionary spirit, and draws us closer to the Father. It inspires us to do greater things; teaches us our duty at home and abroad; and reveals to us the needs and work that we, as Baptists, are really accomplishing. This Y. W. A. Training Course has strengthened our Faith, and causes us to long more than ever—to do our part in this great work of "Carrying On" and to "Go Forward" in doing what we can, and all that we can under any and all circumstances.

The lessons that we have learned and the good that has been accomplished is manifesting itself in our Y. W. A. meetings. Already, there is an increased interest among the members—there is a different zeal and enthusiasm in the work—more earnest effort, on the part of members. We are taking in new members at each weekly meeting, and the "fellowship" and Y. W. A. Spirit now just what we would have it to be.

We realize more than ever that it is the "Master's Work" and we are "Laborers Together with Him". We are putting first things first—and have a greater determination to give more of our time, talents and personality to His service. Altogether, we have enjoyed the Mission Study course very much. It has been a source of real joy and blessing to each of us who have completed the course and we feel proud of our "Official Seals". It has taught us how and what we as Christians—should do, and we have received many helpful blessings and more inspiration and desire to—"Go Tell the Story Now".

Each book was delightfully interesting. In studying the Y. W. A. Manual—we, of course, learned the things bearing directly upon the Y. W. A.—its aim, motto, watchword, methods of organization, constitution and by-laws, Y. W. A. Standard of Excellence—Rules of conducting meetings, and Parliamentary Rules for Missionary Societies, etc.—each being outlined in detail. "Training for Leadership" is a good book, telling of the different departments of the work—location—and operations—and taught us what the Bible says about Mission Work. From the very beginning, "Missions" was the key-note of the Bible—and God's love is the beginning of Missions. Christ is God's great love-gift to the world, and in the Great Commission he commands us to go "preach, teach and heal". In this book—we also gained knowledge of the work of the Woman's Missionary Society, and of the individual's relation to God's work.

"The Ministry of Women" taught us about the work of the women in Biblical times—often comparing different characters—that we might learn the lessons taught thereby; the good and lofty,

that we might follow their teachings—and the mistakes of others, that we might avoid them. This book also teaches God's word about the divorce problem—our obligation towards foreigners in our land—the difference between working for and working with a people—how that we can be friends of God by being faithful, seeking to do His will, and obeying Him. The part that women have had in writing songs—was also related. The book is altogether interesting, from cover to cover, and deals with such characters as Rebekah, the charming; Naaman's Little Maid, teaching Loyalty; Miriam; Zipporah, Moses' wife; Jochebed, the dauntless Mother; Delilah; Elizabeth, mother of John the Baptist; Mary—the Mother of Jesus; Hannah's vow; Esther; Mary, anointing Jesus' feet with precious ointment; Hagar, the primitive woman; Sarah, the aged mother; the Shunamite Woman; Naomi; Ruth; the Woman of Samaria; Lydia; Abigail; Dorcas; Deborah; Jezebel; Mary and Martha—the two friends of Jesus; and others. It taught us the Ministry of Girlhood, Wifehood and Motherhood; also the Ministry of Giving, of Prayer, of Praise, of Hospitality, Soul-Winning; the Ministry of Personal Service; Religious Education; Leadership; and the Ministry of Friendship.

The next book was "The Stewardship of Life" and from this we gathered inspiration and much needed knowledge about God as Father-Owner and our duty and responsibility to Him. It explains fully the expression "Father-Owner" and the proof of God's Ownership very clearly. We are Stewards, and must give of our time, energy, talents, personality, and the possessions that belong to—or are attached to—one's life. We learned the value of recognizing God's ownership and leadership, and this is a wonderful incentive towards right living. We learned the distinction between possession and ownership, and the mutual responsibility to the Father-Owner and Possessor. We must not mis-use our possessions, but should apply the principle of unity of life. No gift can be given to God—apart from the giver himself. The gift and the giver go together. Abraham is an example of a good Steward of God. He kept the faith and is called "the friend of God". Character is built—not brought—nor bought. Our stewardship must be concerned with everything we have and are—and we must seek to do the whole work of the Father-Owner.

The faithful steward must give for his Lord's use—the first fruits of all his increase. We need to practice stewardship adequately in getting—using—giving—helping. This is necessary to maintain proper relationship with God, and serve Him acceptably. Our life must be a planned life—and there are certain objectives to be attained. We should give God the proportionate share of our time, talents, money, personality and possessions, and do things for other people in God's name—even if we do not feel like doing them. The transformed life seeks to supply the waiting, needy world with the Savior from sin. God expects more than a mere tithe!

Next came our own dear Miss Lackey's Book—"Laborers Together". This deals with the work in the Foreign Field. In fact, the book is entirely a Foreign Mission Study. From this—we

learned our personal responsibility for the "Partner" over there. We learned of our different Missionaries in China, and of their tasks and problems in the work. Some of the chapters were heart-to-heart talks, telling of the work in the Compounds, out-stations, the Bible Women's work, the difference in the Chinese language in different localities—and of the organization of work—of Baptist Churches, Colleges, Hospitals, and important Missions in this great country. It reveals to us the true conditions—what has been accomplished, and just what remains to be done. It strengthens our desire "to go up and possess the land" for Christ.

Our last book was another of Miss Lackey's—"From Strength to Strength". We had to wait for this—from the printers. We enjoyed this hugely, and it is especially interesting and uplifting. This is a Home Mission Study Book, and tells us about the organization of the Southern Baptist Convention—its first work, and the first officers of the Southern Baptist Convention. It teaches us what is meant by Co-operative Missions, the difference between Evangelism and Enrollment—and of the work among the Negroes, Jews, Mountain Schools, Deaf Mutes, Indians, Foreigners, Soldiers and Seamen, Sanatorium at El Paso, Texas, work in the Canal Zone, and of the part women have had in this work. It acquaints us with the Superintendent's work of each department, and gives an interesting sketch of each of these. It also gives the history of the Tichenor Memorial Fund and of our women helping in this work. A beautiful and fitting tribute is given to the Women Workers of the Home Mission Board—and relates their efforts in the advancement of the Kingdom, in this great Field. It also tells of the work accomplished through the "Good Will Centers" and of the work among the foreigners in our own city. This book has truly been a great blessing to each of us, and is a delightful volume. Our only regret is, that it contains nothing about its author—our own—Miss Lackey.

The U. S. government is having the biggest airship in the world built in Germany. It is as wide as a city street and as long as two city blocks.

The Presbyterian Foreign Mission Board supports two dentists in China, whose work prolongs the lives and work of the other missionaries.

Dr. Oscar Haywood, once pastor at West Point, was saved from an angry mob of Romanists and Jews, by the police of Perth Amboy, N. J., recently. He is a lecturer for the Ku Klux. Who is in favor of violence?

On last Sunday Prof. Taylor, superintendent of the Clinton Sunday School, said that the Primary Department of the Sunday School has double the attendance that it had last year. Everything is looking good since they got into the new church. The Sunday congregations are fine, the summer school and the Normal bringing a good crowd to Clinton.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

INTERMEDIATE B. Y. P. U. SONG

Tune, "Glory Hallelujah"

By Mrs. H. A. Burns

1. We are polishing the jewels
That will sparkle long and bright,
In our blessed Master's kingdom
Where there never cometh night,
And we know he will be with us
If we only watch and pray.

In our B. Y. P. U.

Chorus

We are working for the Master,
We are polishing his jewels,
And we know he will be with us
In our B. Y. P. U.

2. We are only Intermediates,
But we strive to do his will,
We are ever pressing on the
Great commission to fulfill;
We will follow Christ our Captain,
Ever loyal we will be,

In our B. Y. P. U.

Chorus

3. When the Savior comes again
To earth to claim His jewels
bright,
Oh, we know we will be ready
For that home where comes no
night.

We will ever love and trust Him,
Strive His holy will to do,
In our B. Y. P. U.

The Kosciusko B. Y. P. U. Notes

Since vacation time has come we intend to work harder and do a great deal more than ever before. We are trying to do our part in the 75 Million Campaign.

We had a B. Y. P. U. picnic at the park last week. The girls carried lunches and the boys carried fruit and candy, so no one went away hungry.

If our members would not forget the Bible Readings we would almost be A-1. Group One is still 100% nearly every Sunday. We are sure before long every group will be 100%.

DORIS SMITH,

Corresponding Secretary.

Last Sunday evening the Junior B. Y. P. U. of Moorhead, Miss., rendered an interesting program when they gave the plaplet, "Help Lift the World Into the Light", written and directed by our leader, Miss Georgia Williams.

We feel sure that it was thoroughly enjoyed by every one and it seemed to awaken the older people to the fact that the young people were getting ahead of them, but that's what the B. Y. P. U. does—trains.

Better keep an eye on the Moorhead Juniors.

NORA F. SUGGS,

Corresponding Secretary.

Won't you be the one to start a B. Y. P. U. Convention for your county? Write your State Secretary for the tract, "The Associational B. Y. P. U."

A Good B. Y. P. U. Song

Tune, "Since Jesus Came into my heart"

1. We've a wonderful secret to tell
now to you
About this our B. Y. P. U.
It's about our motto and the
things we will do
While we're in this B. Y. P. U.

Chorus

We study our Savior to serve
Our field is the whole wide world,
There is much we can do
And we'll always prove true
While we're in this B. Y. P. U.

2. We will read our Bible and too,
we will pray
Since we're in this B. Y. P. U.
We'll give to the Lord as we're
prospered each day
While we're in this B. Y. P. U.

3. We will boost up our pastor in
every way
Just through this our B. Y. P. U.
Help his burdens to bear, close
beside him we'll stay
As members of B. Y. P. U.

4. We will each one be here Sunday
night with his part
And without our Quarterlies, too.
And we'll stand up before you and
say heart to heart
What we've learned through B. Y.
P. U.

Clarke County B. Y. P. U. Convention

The Clarke County B. Y. P. U. Convention met at Oak Grove Church, April 28-29. The following program was rendered:

Welcome Address—Jason Tyler.

Response—Ulton Daniels.

A Play by the Oak Grove Seniors.
Social for all.

Sunday, 10 a.m.

What the B. Y. P. U. Should Mean to the Church and to the County—
W. H. Foster.

The B. Y. P. U. and Missions—
Janie Bass.

Putting Pep in the Weekly Meeting—
Fred Gordon of Meridian.

Mission Play by Enterprise Juniors.

Afternoon, 1:30

Spirituality in the B. Y. P. U.—
Fred Gordon.

Convention Sermon, "The Model Young Person"—Rev. C. M. Morris of Shubuta.

Business Session.

The following officers were elected for another year:

Ethel Parker, President; W. H. Foster, Vice-President and Intermediate Leader; Mrs. S. H. Andrews, Vice-President and Junior Leader; Janie Bass, Secretary and Reporter.

It was decided that the Convention would meet with the Pachuta Church next year on the fifth Sunday in June.

The Convention voted to have a County Sunday School, B. Y. P. U. and W. M. U. Normal, to meet with

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

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M. P. L. BERRY, President

the Enterprise Church, that church entertaining workers and delegates. An executive committee consisting of the following members was elected to look after all business of the Convention prior to the next Annual Conveition: Ethel Parker, W. H. Foster, Mrs. S. H. Andrews, Mrs. B. F. Bonner, H. D. Thames.

It was decided that three banners should be given at the next annual meeting, one each to the Seniors, Intermediates and Juniors making the best record for the year, the grading to be as follows: 10% for each point in the Standard of Excellence and 10% for attendance at the Convention.

This year showed the largest attendance and greatest enthusiasm of any session of the Convention. The attendance was as follows: Pachuta 50, Oak Grove 25, Harmony 12, Shu-

buta 15, DeSoto 10, Enterprise 9, Quitman 1. A large number of visitors brought the attendance up to about two hundred. The Pachuta Union led all others in attendance, having every member of their Union present.

Introducing Several New B. Y. P. U. Directors

We are glad to introduce through this department several recently elected B. Y. P. U. Directors: Mrs. J. A. Lee, Tutwiler; Mr. J. M. Menger, First Church, Vicksburg; Dr. M. L. Montgomery, Louisville; Mr. Henry Greer, Lumberton. We will see the B. Y. P. U. work in these churches go forward with leaps and bounds. The best way to solve all your B. Y. P. U. problems is to elect a B. Y. P. U. Director.

BLUE MOUNTAIN COLLEGE

The Mississippi Baptist Convention made provisions last fall which were intended to place Blue Mountain College and Woman's College on the Recommended List of the Southern Association.

Blue Mountain College had already met most of the conditions necessary but went immediately to work on plans to meet the rest. She expects to meet all necessary conditions.

The head of no department will have less preparation than the M.A. degree and at least three departments will have professors with preparation far beyond the M.A. degree.

Improvements are in progress this summer which are expected to cost about \$40,000.00. Important material improvements were made last year and the year before.

When the fifty first annual session opens next September, the college will be better prepared than ever before in its long history to offer the comforts and the educational facilities which the country now demands.

The new Department of Christianity and Social Relations will be headed by Dr. E. B. Hatcher, B.A. and M.A. from the University of Richmond; Th.M. from the Southern Baptist Theological Seminary and two years of Post graduate work in Johns Hopkins University.

The new head of the Department of Modern Languages has the B.A., M.A. and Ph.D. degrees from the University of Pennsylvania.

All other departments will be headed by teachers of standard educational qualifications and teaching ability proved by successful experience.

We claim that no school in Mississippi offers better advantages than Blue Mountain College offers in Music, Art, Expression or Home Economics. If you want the proof we shall be glad to furnish it.

Write for our beautiful new Semi-Centennial catalog.

51st annual session opens September 19th, 1923.

W. T. LOWREY, LL.D., President,
MRS. M. L. BERRY, Lady Principal.
Blue Mountain, Tippah County, Mississippi.

BAY SPRINGS AND SYLVARENA CHURCHES

We have been on this field now two and one half years.

The results have been as follows: First a Sunday School annex has been built at Bay Springs and well equipped. The two Sunday Schools have almost reached the A-1 standard. Have a fine set of teachers in these schools. W. J. Shoemaker is superintendent at Bay Springs and J. E. Carlisle at Sylvarena.

Have baptized 108 into the fellowship of the two churches. Contributed over four thousand dollars to outside objects. Gave in round numbers \$1,500 to the 75 Million Campaign this year. The Convention Board gave \$35 on my salary the first year that I came here. Last year they gave \$25. This year the work became self supporting and no decrease in salary.

Yours for greater things in His Kingdom,

J. L. HUGES.

RESOLUTIONS

Since our beloved pastor, W. H. James, has been directed by our Master to another field of labor; since his service though short here in the leadership of our forces has been to the glory of God and to the building up of His cause at this place; since his service as our leader has been a pleasure and profit to us; therefore be it resolved, That we commend our brother, Mr. James, to the loving leadership

of the Father in active service in the new field.

That we would commend him to the Christians of his new pastorate as a worthy man, and consecrated servant of God.

May God's blessings be upon Brother James, his family and his new field of service.

By order of Piedmont W. M. S.

VERNA CUPIT,
MRS. ISAAC POSEY,
MRS. BURCH CUPIT.

RESOLUTIONS

Since our beloved pastor, J. M. Metts, has been led by the Holy Spirit to another field of labor, having served four years as pastor, we, the members of W. M. S. of Flora church adopt the following resolutions:

Whereas, we know it is impossible to express in these resolutions our appreciation of the work he has done in our town and surrounding country, and our love for him; for we love him for his work's sake.

Whereas, we believe him to be one of our most useful and consecrated ministers, his striking personality and passion for the lost under divine guidance will accomplish a great work in his new field.

Whereas, his work among our young people and men has been marvelous, he has encouraged and stood by our W. M. U. work.

Whereas, our hearts, and the hearts of all, regardless of denomination, creed or color are saddened because of his going. His influence for good has been felt throughout

this entire community, putting down evil and holding up the good.

Therefore, be it resolved: That we commend him to the Durant church as pastor, friend and leader, developing and bringing out the good in the men, discovering talents in the young people and leading and encouraging them in lives of usefulness.

Further, as Brother and Sister Metts take up the work at Durant, our prayers and our tenderest affections go with them, believing the church and community will reap a great blessing from their labors and with God's help and guidance His kingdom's interest will reap a plentiful harvest.

Be it further resolved: That, a copy of these resolutions be sent to the Durant church and Baptist Record and a copy be spread on minutes of our W. M. S.

MRS. C. W. LORANCE,
MRS. P. E. HALEY,
MRS. HAL JONES.

SIDON REVIVAL

It ran from April 14th to 23rd. Rev. S. G. Posey, now of Biloxi, Miss., did the preaching, and Rev. B. W. Lewis of Eden, Miss., led the singing. The co-operation of the people was excellent, and attendance upon the services good.

Brother Posey did some fine preaching and his personal influence among the people was a strong factor in the meeting.

Brother Lewis, who is my neighbor and the Methodist pastor in my home town, Eden, did his part of

the work in the meeting well. The meeting was a great success. Among the results were twenty additions to the church, nine of whom were by baptism, and the organization of a strong B. Y. P. U.

T. J. MOORE,
Eden, Miss.,

SHUQUALAK

I have been on this field for the past two months. I left the good people of Lexington after a service of eight years. The kindness of the Lexington folks made leaving a hard task. As a last expression of their goodness they insisted on paying my moving expenses to my new field. It is common for a church to pay such expenses for the incoming pastor, but I had never heard of paying those of the one leaving. I am very much delighted with Shuqualak. The church had been without a pastor for fourteen months, and were ready to co-operate with most any one. They were not idle during the interregnum, as the church had been thoroughly overhauled, ten new Sunday School rooms added, and almost a new building made. When the work on the church building is completed, extensive improvements will be made on the pastor's home. The outlook is fine, as there is plenty of hard work.

Very truly,
E. T. MOBBERLY.

"Speaking of bathing in famous springs," said the tramp to the tourist, "I bathed in the spring of '86."

Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

Smith-Underwood & Co.

Under Governor Smith's influence and perhaps at his suggestion New York has passed a bill repealing all her prohibition enforcement laws, which received the Governor's approval on June 1st. This is manifestly an effort to undermine the Constitution of the United States, which all concerned had sworn to uphold. But this makes no difference with whisky men—it never has. Their policy and practice have been to destroy the interests and welfare of our people and government in order to enrich themselves.

The New York legislature and Governor Smith not only take a broadside shot at the Constitution of the United States squarely against their oath and the interests of our country, but Governor Smith proceeds to openly announce that he favors the return of beer and wine, which means the return of the open saloon. A hearing before Governor Smith of New York was had in Albany on May 31st on the repeal of New York prohibition enforcement laws, both sides being heard. This hearing was a mere camouflage, pretending to be fair, but with his mind made up from the start to sign the bill.

The Governor goes still another step further, and suggests that the government quit its foolishness and follow whisky-soaked New York. This diabolical effrontery is no new game with the whisky interests. Neither is it strange that Senator Oscar Underwood of Alabama should be a friend of Governor Smith, since he has all the while affiliated with and supported the "wet" gang. The liquor interests know they can depend on him to support any man or measure seeking the re-establishment of the liquor demon on his old dilapidated throne. It has been said that "a politician seeks his own interests and a patriot seeks his country's interests". The persuasion is irresistible that the liquor man belongs to the former class.

The newest thing out is the rumor that Governor Smith and Senator Underwood have combined their strength to feel the pulse of the people in regard to the Democratic Candidate for the next President of the United States. Both Governor Smith and Senator Underwood belong to the liquor crowd and will doubtless do the biddings of their masters. From all that can be gathered from the newspapers, the plan seems to be to try out the strength of Governor Smith first; and, if the trial proves satisfactory, Senator Underwood will throw his strength to Governor Smith, who feels pretty sure he can control New York, New Jersey and Massachusetts, and that all the wets in all the states will support him. He also feels that there is a chance, in order to elect the Democratic candidate, that the solid South will swing into his column through the influence of his

wet friend Senator Oscar Underwood. If all that should work out according to his desire and plans, he will be the next Democratic presidential candidate.

If, in the light of future developments of affairs his nomination should be thought impossible, then the shift will be from Governor Smith to Senator Underwood. It would be assumed that all the wet states in the North and East and all the wet votes both North and South would rally around Senator Underwood and that he being a Southern man and a Democrat would carry the solid South. Readers, are we, the voters of the nation, holding in our hands the destiny of any man who offers for an office, going to sit silent and inactive and with our eyes wide open see a soaking wet whisky man nominated for the presidency of a nation whose policy and Constitution are dry because forsooth he is a Democrat?

If the above forecasts should materialize, there will be put upon the voters of this nation a responsibility the magnitude of which could scarcely be equalled by any other issue that could arise. If we must have thrust upon the decency of this nation men of such views and efforts, would it be asking too much of the Christian men and women of the nation to suggest to them to pray and vote for some opposing candidate though he be not a candidate? This danger signal thrown out as a warning to our state Democratic Convention when it assembles to nominate delegates to the National Democratic Convention to meet presumably during the month of May, 1924, less than one year from now. We appeal to that Convention to select delegates first of all who are sober, law-abiding men.

High authorities in Great Britain, concerned over rum smuggling, have suggested that the United States apply new legislation in the shape of adequate "hovering acts" such as were employed by Great Britain in the eighteenth and nineteenth centuries. Under these acts British authorities boarded suspected ships on the high seas or elsewhere and placed watches on board. It is intimated that the British authorities would consent to such measures.

The Association Against the Prohibition Amendment is circulating literature prepared by Mr. Hugh Fox, the capable former secretary of the United States Brewers Association. The last time we saw Mr. Fox, he was sweating blood in the witness chair at the hearings of the Judiciary Committee of the Senate which was investigating the "liquor interests and German and Bolshevik propaganda." Now Mr. Fox is helping the Association Against the Prohibition Amendment in its effort to bring back the beer trade which was found by the Judiciary Committee to be

honeycombed with disloyalty and corruption.

HOLLY SPRINGS

We closed one of the best meetings that it has been our joy to be in many years, on April 25th, with the saints of Holly Springs, Miss.

Mr. George Schuler and Harry Clark, both of Moody Bible Institute, played and sang.

Mr. Schuler is a wonderful pianist, and Mr. Clark has few equals when it comes to singing the real old Gospel. God was with us in great power.

We were there ten days, with from two to four services each day. Dr. Wesson is doing the greatest work of his long and useful life in Holly Springs. God is wonderfully blessing the church, a noble band are they—with a great pastor. God gave the Baptists more than twenty-five additions, and others were converted that went to some one of the

The Methodists were kind in permitting us to use their large church building, and this we very much appreciated, since at no service was the Baptist building large enough to have held the crowds.

We bless God and push upward for victory.

W. E. FARR, Grenada.

MIXING UP BURROS AND BUREAU

The little stern wheel steamboat had just stopped at a small Ohio River town to put off freight, and among the deliveries were two burros.

The local wharfman, checking his freight manifest, appeared to be puzzled. He would look at the two burros, carefully scrutinize the manifest once more, and then glance quizzically over the pile of freight. At last one of the clerks on the boat, noticing his actions, called out:

"Doesn't everything check out right, Henry?"

"Well, not exactly—no," said Henry. "I am short two burros and over two jackasses."—From Everybody's Magazine for May.

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ST. CHARLES AVE., NEW ORLEANS

You will be glad to know that God continues to bless our work at St. Charles Avenue Baptist church. A reception was given last week to the 190 new members received, and it was an occasion of joy and thanksgiving.

Our church has built and paid for a cheap annex which doubles our seating capacity, and this it seems will soon prove inadequate. The necessity of a church building will soon be upon us.

This church was asked for \$18,000 for the 75 Million Campaign fund. They subscribed \$57,000, and they have paid about \$33,000. When the time comes to build, we will give nobly, but we will need much help if we build adequately. We must not only have a structure in keeping with this section of the city, but must take care of the students at Tulane University and at Sophie Newcomb College. We must build also for the rapidly increasing number who are turning to this section, for the many Baptists who are moving to New Orleans, and for the thousands of hungry hearted people who only need to hear and know the true gospel to accept it and be saved.

Ask the people to rejoice with New Orleans Baptists and to pray often for us.

Yours sincerely,
W. W. HAMILTON.

LYON AND ROUND ABOUT

We have been having a glorious time this last month, which is the first on our second year here.

I think I wrote you (am not sure, however) of our revival at Jonestown, with King and Scofield assisting—in which we had several additions and from which came a Sunday School organization. We started that organization last Sunday, having Brother Sweany with us, and it was a great day.

At Lyon our revival was quite a success, with Scofield singing and the pastor preaching. Eighteen additions was the visible result, with our Sunday School still on the upward movement.

We also completed the organization of a church this last month down below Clarksdale, at the Sunflower Consolidated School, in a large community, where they had 94 in Sunday School last Sunday. Prof. A. B. Abernathy and wife are leading in the work there.

So altogether we are going to the Convention with a happy heart and thanking the Lord for His goodness toward us. We expect to "Henry Ford" it to Kansas City, and while missing the fellowship of the brotherhood on the train we expect to have a dandy good time on the trip.

Always wishing you and yours the best only, I am,

Yours in service,
D. A. McCALL.

THE TCHULA REVIVAL By T. J. Moore

The revival was held under a tent 40x60 feet stretched on the very de-

sirable and centrally located vacant lot owned by the Tchula Baptists. The church has no house of worship.

It opened on Thursday evening, March 29th, and closed on the evening of April 8th. The preacher for the meeting was Rev. R. A. Eddleman, of Lonoke, Ark., and the song leader was Roy Peterson, Baptist Bible Institute, New Orleans, La.

Brother Eddleman is a strong, clear and attractive evangelistic preacher. He was already well known and much loved by the Tchula people. I have never had a man to assist me who preached a more satisfactory series of sermons than did Brother Eddleman.

The congregations were large all the way through and the community received a great spiritual uplift. There were 17 additions to the church.

Brother Peterson also captured the folks and did good service as a song leader.

It was indeed a good meeting.
(This article should have appeared some weeks ago.—Editor.)

FROM MISSISSIPPI TO NEW MEXICO

Dear Editor: It might be of interest to my old Mississippi friends and brethren to know that I am to take the chair of Bible in Montezuma Baptist College at Las Vegas, New Mexico, on the completion of my Th.D. degree here at the Southwestern Seminary. My work is to begin in the Summer Term after my graduation here at the close of the regular session.

This is one of the schools established as the result of the 75 Million Campaign and is the only school of any denomination in New Mexico except Catholics. It has a magnificent plant costing over a million dollars donated to it by the Santa Fe Railway Company. It was built in the foothills of the Rocky Mountains for a great sanitarium; but was not financially profitable, so it was secured for a Baptist College. It is 6,500 feet above sea level and is one of the greatest health climates in the world. It has native hot springs in the college campus that furnishes unlimited hot water as healing as those of Arkansas. The College grounds include 810 acres, forty of which are under irrigation and grow vegetables and truck for the use of the school. Antelope, bear, catamounts, deer, etc., are found in the mountains within walking distance of the school grounds.

The school is in its first session and has enrolled 106 students. The prospects are for 250 this fall.

Another interesting thing to Baptists is the fact that every student in the school is a professed Christian and has joined the College Baptist church. Many of them are volunteers for the ministry, missionaries and special Christian service. In a service lasting all night the last students to enter were converted and joined the church; also, a man and his wife of another denomination who happened to attend that service. The meeting was conducted by the president, Rev. Layton Maddox. It is his hope that no student shall ever attend the school even for a

single term and go away unconverted. The dean and educational director of the College is Prof. J. M. Cook, who gave up the presidency of Rusk College, one of our denominational schools at Rusk, Texas, to take a place in the new school on our western front.

The Baptists of New Mexico though few in numbers are perhaps the most united and aggressive of any state in the Convention. There are unlimited possibilities in the future for enlargement and progress in that state, the fourth largest in the Union.

Craving an interest in the prayers of all Mississippi Baptists for this new enterprise for the Master, and for me as I go to teach the Book of books to the bright young Christian men and women on the border line of our Convention territory,

I am most fraternally,
H. A. MOORE.
Seminary Hill, Texas,

Wanted! Ambitious Men and Women

We are receiving calls daily for men and women of character, ambition and business training, men and women who can accept and efficiently fill responsible positions; positions that give every opportunity for advancement; positions of high salaries; positions in banks, law offices, insurance, real estate, brokers' offices; positions with manufacturers, jobbers, retailers, in every imaginable type of business in the South.

Many of them we capably fill, others are yet vacant. The men and women who fill them need not be wealthy, nor even moderately well-to-do. They need not be young, nor need they be college or even high school graduates. All that is necessary is that they possess character, ambition and a business training.

The character and ambition they must possess, the business training we will furnish under the direction of the South's most efficient training corps and in one of the South's most efficient and best equipped business colleges. A training with unique courses in bookkeeping, stenography, typewriting, accounting, banking, business administration or our secretarial course. Such a training we will furnish in a few months time at little cost to you, and at terms to meet your own financial condition.

Thousands of Southern men and women have taken advantage of the opportunity and trained themselves for a higher calling, a better salary and a greater opportunity for advancement. Many who have accepted the positions we offer have risen to the top of the ladder, and are numbered among America's foremost and wealthiest business and professional men and women.

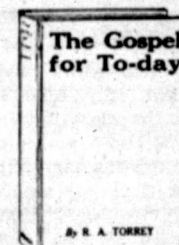
An institution with such standing and reputation as the Georgia-Alabama Business College does more to advance the business interests of its graduates than can be done by any amount of family or personal influence.

Consider your present status—Would you not like to improve your station in life, increase your income, attain financial independence and success? An opportunity awaits you, for positions are being constantly offered us that must be filled.

Write for our inspiring book, "Your Future—What Does it Hold in Store?" It is sent free on request, explains our offer in detail and points the way to a brighter future.
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Here is the New Guide to Birthstones:

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For grouches, the bluestone.
For Irishmen, the Blarney Stone.
For borrowers, the touchstone.
For pedestrians, the paving stone.
For stock brokers, the curbstone.
For shoemakers, the cobblestone.
For burglars, the keystone.
For manicurists, the pumice stone.
For tourists, the Yellowstone.
For beauties, the peachstone.
For geniuses, the tombstone.
For most of us, the grindstone.



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East Mississippi
Department

By R. L. Breland

Whence Cometh the Power

I heard Gipsy Smith preach last week at Meridian. As I saw the 5,000 people sit for more than two hours and not grow restless, and then at the close to see fully 200 come and give him their hand certifying that they were henceforth out and out for God, I wondered "whence cometh all this power".

His preaching was good but not so very much above the ordinary. In fact I have heard many sermons delivered by "corn-field preachers" that had much more real Bible gospel in them. There was nothing specially sensational about his preaching. He cut no clown acts, did not swear like Billy Sunday, nor roll in the saw dust like some do, nor stand on his head, but the people came and stayed till the finish. And the question is, Why?

As I study the question I conclude that a number of things make up the answer to this question: (1) Prayer is a large part of the program. Any called man can preach when people pray for him. (2) The consecrated life of the preacher. He shows deep spirituality and also an abiding faith in God. (3) His wonderful organization has much to do with the success of the meeting. For days before Gipsy comes his agents are busy getting the forces lined up and the workers on the job. (4) The advertising given helps to bring out the crowd. He is written up in the papers, announced in the churches, talked of in the stores and on the streets, people are expecting something and turn out to get it, and when they get there they are not disappointed. (5) The message has much to do with the work accomplished. As a rule his gospel is sound. He leaves an impression now and then that leads one to believe that he leans towards apostasy, but he never develops it fully. (6) The wonderful singing draws the crowd, helps entertain and also is a part of the worship. He has a great leader and then hundreds of the best voices of the city are helping him. I heard more said about the singing than about the preaching.

There is no doubt that Gipsy Smith is doing much good where he goes. There is a possible danger, the tendency towards doing away with denominational lines and just have one big church is the danger. I wish this to be accomplished but not at the expense of the Bible and its teachings. I stand ready to unite on the New Testament any day. Who will meet me there?

Notes and Comments

The Executive Board of the Neshoba County Baptist Association will meet the 23rd and 24th of June with Mt. Carmel Baptist Church, seven miles southwest of Philadelphia. Come over.

Died.—Elder Thomas G. Ward died at his home near Lena, Leake county, June 4th, 1923. He was

nearly 69 years old, had been preaching for many years and was serving several churches in Leake county at the time of his death. Sympathy is extended to his bereaved loved ones.

Elder Moore has been called to the pastoral care of New Harmony Church, Neshoba county. Brother Moore was a primitive preacher for some years but has realized that the Bible is a missionary book, so he comes to the missionaries.

I am with Pastor R. Earle Moore in his meeting at Chicora, Wayne county, this week. Pray that many shall be saved and the church enlisted more fully in the Master's work.

BABY NUTRITION.

The solid foundation and substantial beams and girders for men and women are put in during foetal life, infancy and early childhood in a shape of good material that forms good nerves, muscles, bones, teeth, and general stability. It is practically impossible to make up to an older child or adult for damage caused by failure to furnish sufficient nourishment to growing, developing infant body. We see in every community of this state, the result of this form of neglect of babies, in the bow-legged, knock-kneed, undersized, mis-shapen, chicken or pigeon breasted adults and in those who are nervous and below par in endurance and susceptible to colds and other infections, and sum it all up "Not Strong".

Rickets.—So serious for babies, is due to faulty diet. Rickets is a nutritional disturbance, common among babies who are fed solely or continuously on heated milk, boiled or canned, or on proprietary food and sweetened condensed milk. Rickets may develop also, among nursing babies whose mothers are on faulty diet.

Infantile Scurvy.—Is seen among babies who are fed solely on milk that has been heated, boiled, pasteurized or canned. Stale milk or canned milk should not be used on your own responsibility. The substance (vitamines) in milk that prevents scurvy is practically destroyed by heating or aging. If the Doctor orders canned milk for the baby, he knows what to give in addition to the milk to keep the baby from having scurvy. The disease may be prevented by giving orange juice, potato water, spinach or strained tomato juice to the baby whose diet consists of milk that has been heated and is therefore lacking in the substance that prevents scurvy.

KINGSTON CHURCH, LAUREL

I find a host of fine folks here at Kingston church. They have just built me a nice five thousand dollar home and we will move into it tomorrow. Also added some to the church building. We have had several accessions since we came here. We find a good organization and a fine spirit among the people. We are in the midst of a Gipsy Smith meeting, which seems to promise well for our town. God bless the Record. You are making it better every week. J. C. PARKER.

BLUE MOUNTAIN BREEZES

At our last Baptist State Convention in Grenada, The Education Commission made its report, which was unanimously adopted by the Convention. The report closed with some preambles and resolutions. I quote below one of the preambles and the last two of the resolutions.

Every Baptist in Mississippi ought to read these and become entirely familiar with their contents and meaning.

"Whereas, the maintenance and growth of the work of our denomination imperatively demands, if we would go forward rather than backward, that the endowment of Mississippi College be immediately raised to \$500,000.00 so as to qualify it for membership in the Southern Association of Colleges and Secondary Schools, and that the proper provision be made for placing Mississippi Woman's College and Blue Mountain College in the class of approved colleges of the Association by supplying them with the sum of \$10,000.00 each per annum to be used in meeting the requirements of the Association pending their qualification for membership therein, and pledging the Convention to take such future action as may be necessary to qualify them for ultimate membership in the Association. Therefore, be it resolved"

"5th. That the Education Commission be and is hereby authorized, empowered and directed to provide out of the Seventy Five Million Campaign Fund allotted to Woman's College and Blue Mountain College, or otherwise as in its discretion may be deemed best, the sum of \$10,000.00 per annum for Mississippi Woman's College and \$10,000.00 per annum for Blue Mountain College, and to pay over said amounts to said colleges to be used by them in securing facilities and meeting such requirements as will enable them to be admitted to the class of approved colleges, this provision to remain in force temporarily and until a campaign can be inaugurated and the last named colleges standardized as herein provided for the said Mississippi College. This paragraph of this resolution is not to be understood as changing the pro rata distribution between the colleges arising from the Seventy Five Million Campaign Fund as heretofore ordered, or as committing this Convention to any pro rata distribution between the colleges of the proceeds arising from any campaign that may be hereafter inaugurated."

"6th. That with the expiration of the Seventy Five Million Campaign it is the purpose of this Convention to inaugurate plans of sufficient proportion to enable us to provide funds for all phases of the denominational work, and that such part, as deemed advisable, of these

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SOUTHERN BUSINESS COLLEGE, JACKSON, MISS.

funds which shall accrue to Blue Mountain College and to Woman's College from the proportion allotted to Christian Education out of the sum total, shall be used toward the standardization of such colleges, and that these plans be continued until qualification of standardization has been perfected."

As soon as possible after the passing of the above resolutions the President of Blue Mountain College had a full talk with a prominent member of the Committee of the Southern Association. This gentleman told the President that it seemed to him that Blue Mountain College lacked very little of being ready. He said that he thought all of the faculty of Blue Mountain College would be acceptable; also that the course of study seemed to him to be all right. He said two changes would have to be made.

1st. The preparatory department of the college would have to be separated from the college department in faculty, students, discipline and buildings, or else suspended.

2nd. That the college would be required to have eight departments in "Arts and Sciences" with one standard teacher devoting his or her whole time to the department.

The college had eight departments in Arts and Sciences as follows: English, Latin, Modern Language, History, Education, Mathematics, Natural Science, Philosophy. The Department of Philosophy, however, embracing Psychology and Ethics, did not have a man devoting his entire time to the Department. These subjects were taught by the President.

We, therefore, added the Department of Christianity and Social Relations and elected Dr. E. B. Hatcher to head the Department. We had been giving courses in Bible, Sunday School Pedagogy, Mothercraft, and Social Education, but did not have a full department with a full professor. Now, the Department will have a Professor and an assistant.

Blue Mountain College, therefore, is undertaking to find out exactly what she needs to do and is proposing to do all that is necessary in order to meet the plans of the Convention as expressed in the above resolutions. We understand that President Johnson is doing the same in connection with Woman's College and it is to be hoped that both of the institutions will be placed on the approved list when the Southern Association meets in its next annual session.

The whole state ought to be taking deep interest in the plans laid by the Convention for the strengthening of our Baptist Educational interests.

Blue Mountain College has a new department. The trustees in their recent meeting decided to add to our present curriculum the Department of Christianity and Social Relations. This department will include Old Testament, New Testament, Biblical Introduction, History of Christianity, Social Education and Mothercraft.

Dr. E. B. Hatcher will be at the head of the new department. Mothercraft and Social Relations will be taught by an assistant.

Last Sunday Dr. Hatcher resigned

the pastorate of the Lowrey Memorial Baptist church to take effect September 1st. He will devote his entire time to his department in the college.

There is probably no better educated preacher in any denomination in Mississippi than Dr. Hatcher. He took the B.A. and M.A. degrees from Richmond College, Virginia, and then entered Johns Hopkins University for the purpose of taking a Ph.D. degree with History as his major. After one year, however, he decided to preach and so withdrew from Johns Hopkins and entered the S. B. T. Seminary. He spent three years in the Seminary and secured the Th.M. degree. Later he returned to Johns Hopkins University and spent a year in the study of Semitic languages; thus his education involved five years of study in two great institutions after he had taken his M.A. degree from Richmond. In other words, he studied two if not three years beyond the time which would have been necessary to secure his Ph.D. from Johns Hopkins.

While Dr. Hatcher is an excellent preacher and unusually fine pastor, yet many of his friends feel that teaching is his real calling. I heard him say that there were only two lines of work which could tempt him to leave the pastorate, one being the editorship of a religious paper and the other being the teaching of Bible in a Christian institution of learning.

Blue Mountain College is very proud of its new department and its new professor. We have been teaching Old and New Testament and Sunday School Pedagogy, but this new department enlarges our work in Christianity and social relations and also gives the college one of the best educated men in the South as a member of its faculty.

I might say furthermore that at the recent meeting of our trustees a superb scholar was elected to head of our Department of Modern Languages, Dr. Clara L. Nicolay. She has the B.A., the M.A. and the Ph.D. from the University of Pennsylvania. She speaks English, French and Spanish with equal ease and is a fine Christian woman with successful experience as a teacher of modern languages.

We will retain in our faculty Prof. David E. Guyton, M.A. Columbia University; Professors R. G. Lowrey and A. M. Donnell, Masters of Arts from Peabody; Miss Lucy Hutchins, M.A., University of Mississippi; Miss Nora Lee Ray, B.A. from Blue Mountain College, B.S. from Peabody and graduate student in the University of Virginia; also Miss Mabel Hutchins, who has more than the equivalent of an M.A. degree and all of whose work is accepted at par by the University of Mississippi.

The summer term of the college is in full blast with a good attendance.

Cordially,

W. T. LOWREY.

Up at our boarding house there are two children, a boy and a girl.

The boy is the living photograph of his father, and the girl is the very phonograph of her mother.

ALTO, LA.

I cannot get along without the Baptist Record agreeably, so here is a check for \$2.00 for which send your paper to me.

I have been in Louisiana over a year now. I thought I was coming to a pastorate, but find I came to a great mission center. In place of doing pastorate work I am doing missionary work. I never lack for a congregation to preach to any day in the week.

I have been preaching seven times each week this year, and could have the opportunity to do more if had the time. This is the greatest field of labor in the country in Louisiana. The Sunday School and church attendance has increased over three hundred per cent since we have been here.

My purpose is to go to the Seminary this fall. To some man who is not afraid of work I trust the Lord will give this field of work.

Praise the Lord for the Baptist Record and Mississippi Baptists.

L. T. GRANTHEM,
Pastor, Alto Baptist Church.

THE WORK GOING AT BOGUE CHITTO

January, 1923, found our church a little over paid on Campaign (though some individuals are in arrears) and pastor's salary. Because of this we are glad. We give the credit to our treasuremen—Campaign and church—for they are always on the job.

Since February 1st seventeen have been added to church, and good workers are they; four of these coming for baptism. Three of the four are from a Methodist home.

Brother L. E. Lightsey was with us second Sunday, instant, and put the Record into the homes.

We will put on the budget fourth Sunday, instant.

Brother G. H. Suttle through the Record some time ago challenged the brethren to give fifty (\$50.00) dollars above their pledge. At the time of the reading this scribe and wife had already paid the \$50.00, and then some. How? By tithing. If our Baptist people would tithe their interest would be taken care of (Mal. 3:10,11) and provisions would be made abundantly for the Kingdom.

In a paper read by a member of W. M. U. at one of their recent meetings the work of pastor and wife was referred to favorably. This we most heartily appreciate. Will say their co-operation has made our work possible.

The Smith Hughes School brings us added responsibility as well as added opportunity.

The Lord bless all faithful, God-fearing workers everywhere.

R. D. STRINGER,
Pastor.

Bogue Chitto, Miss.

"Don't talk to me about colleges," scoffed the self-made man. "Look at me! Do you suppose I would have been any more successful than I am if I had a college education?" "No," admitted the professor, "but you might have been less inclined to brag about it."

IN MEMORIAM

MR. MORAN

On Monday afternoon, April 23rd, just as the sun with its beautiful rays was setting in the west, God came though in a somewhat expected way and visited the home of Mrs. Moran, when the angel came and whispered to Mr. Moran and he went to sleep to awake in heaven, where all is joy and bliss, with his laughing eyes and smiling face, and though he suffered agonies and 'twas long, but alas God blessed him with sweet rest. All that a kind physician and loving wife, nurse and friends could do could not stay God's hand.

Mr. Moran was 47 years of age at his death; was reared in Copiah county. From there he came to the Delta, having been here eleven years. Fifteen years ago he found that to live without the love of God would be dangerous, so he turned to his Maker in heaven and surrendered his life to the care of Him who gave it. Mr. Moran fought a good fight; his work here is finished and He took him to Himself, where there is no more sickness, no more death, sorrow nor pain.

If sorrow could be in heaven he would be sad to think that he had left wife and son here, who had been his constant companions, for surely his wife was one who sought to lay aside her household duties to care for him during his three years of affliction; he looked to her for his every need, seeking it with a care that he knew it came with pleasure. But now he has passed from this earth to a higher call. His hands were still, the pink of his life had faded away and closed forever with his laughing eyes. Weep not, fond wife and son, for Mr. Moran has gone to be with your Saviour who loved him more than you.

The last rites of interment were performed by Brother Rodgers and his body laid to rest in Harmony cemetery, and the grieving wife and relatives left the little mound of earth which marked his last resting place, realizing that the spirit which they loved was not there confined, but was exulting in the blissful experience of a great new-found life.

May God help us to smile through our tears and thank Him for having given us such a comfort to complete our homes.

Help us, dear Father, to stay closer to Thee, and take us to Him when we have finished the work Thou hast for us to do.

We extend our sympathy to the bereaved wife and relatives, and point them to Him who alone can comfort the distressed. May the Father's abundant grace be given to these according to the needs of each, is the prayer of my heart, in Jesus' name.

MRS. S. B. FARMER.

MORIAM

ORAN

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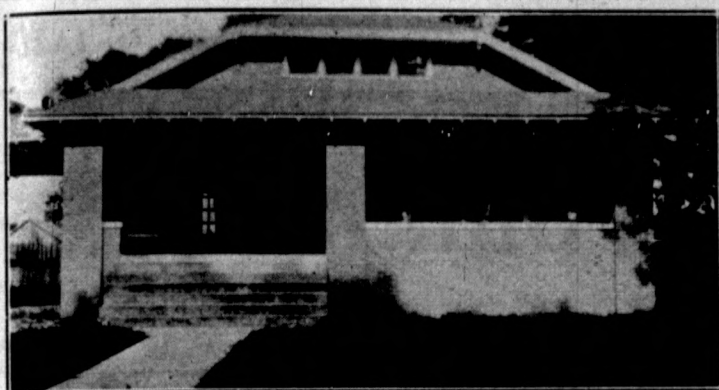
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B. FARMER.



THE SENATOBIA BAPTIST CHURCH

By Chas. H. Moffat

The Senatobia Baptist Church was never, in all of its splendid history, in a more flourishing condition than at the present time. Within the past twelve months, under the leadership of its present able and scholarly pastor, Dr. B. P. Robertson, it has enjoyed a marvelous spiritual development.

The church has a membership of about three hundred, most of whom are active in the Lord's work. There have been thirty additions to the church within the past few months, about three-fourths of this number were received by baptism, the remainder by letter. The church has three strong, active, virile B. Y. P. U. organizations, there being two senior unions and one junior union. Quite a number of the older members of the church are active in the senior union and enjoy the work to the fullest extent. Most of the younger people of the church are identified with one of the senior unions, or the junior union. The Lord's work is prospering in these unions in a wonderful way. During the past six months there have been held in the church three B. Y. P. U. and Sunday School Training Schools. Quite a number of the members have completed the training course for teachers prescribed by the Sunday School Board of the Southern Baptist Convention, and have been rewarded with diplomas and seals for their work. Recently, at the Mississippi State B. Y. P. U. and Sunday School Convention, held in the city of Columbus, Dr. Auber J. Wilds, the president of the Mississippi B. Y. P. U. organizations, stated that the Senatobia Baptist Church had the best record of any church in the state for amount of work accomplished in his department. In a letter to Dr. B. P. Robertson recently Dr. Wilds reiterated and confirmed that statement made at Columbus. That should make us all feel very proud, and it does. The Senatobia Sunday School, under the efficient leadership of Mr. S. C. Stevens, superintendent, and Mr. V. M. Wait, secretary, shows a phenomenal growth over past years. It is now one of the best Sunday Schools in the entire state. Most of the teachers in this Sunday School hold diplomas from the Southern Baptist Convention Board.

They are all enjoying the work and the Lord's business is prospering in their hands.

The Woman's Missionary Society has been divided into two Circles—

one on the east side of the Illinois Central Railroad, and the other on the west side. Their meetings are always characterized by the greatest enthusiasm and interest, and the work done is far-reaching and telling. Many good things might be said about this noble band of women and their excellent work, but space forbids. Suffice it to say that one of the most recent and commendable things done by these fine ladies is the creation of a "self-denial fund", the proceeds of which go into the Seventy-five Million fund, which means a distribution among the many worthy objects fostered by the churches, such as Christian Education, Missions and Benevolences. The ladies have their regular study periods; social hours, etc., and are entering heartily into all of the church work.

During the past twelve months the Senatobia Baptist Church has raised for all causes approximately twelve thousand (\$12,000) dollars, or an average of one thousand dollars per month. This is independent of, and in addition to, the amounts raised by the Sunday School, B. Y. P. U. organizations and other auxiliaries of the church. The membership have recently completed the handsomest and most convenient pastorium in the State, costing about \$8,000.00. It is the purpose of the church to begin the erection of a handsome new church building within the next six months. By utilizing much of the material in the old building the membership hope to accomplish this most worthy task with an expenditure of about fifteen thousand (\$15,000.00) dollars. Already some ten thousand (\$10,000.00) dollars have been pledged for this purpose and the balance will be forthcoming. There will be installed in the new church a handsome pipe organ, as well as a modern and convenient baptistry and choir section.

All of this for the glory of God, who is entitled to our best at all times. The membership of the Senatobia Baptist Church have opened their hearts and purses and the Lord has made good His promise by opening up the windows of heaven and showering upon them spiritual and material blessings.

The pastor of the Senatobia Baptist Church recently returned from an extended trip through Europe, Asia and Africa, and visited many of the Bible lands. The pastor will begin a revival meeting in the church about the first Sunday in June, after which he will go as a delegate from Mississippi to the World's Baptist Alliance, which meets in Stockholm, Sweden, about the last of July. This

will be the greatest gathering of Baptists in the history of the world. We are more than gratified to know that the Senatobia Baptist Church will be represented at this great convention, and upon Dr. Robertson's return our people generally will, in a measure, share with him the inspiration which he will receive resultant upon his attendance upon this great Alliance.

LEXINGTON, MISS.

Our work here is moving on nicely. We have had six additions to the membership; the attendance and interest are growing at each service. We have already laid plans for our new building, over which all the members are thoroughly optimistic and happy. We have also planned a county-wide revival to begin some time in June, to be held with our church and in which the pastor will do the preaching, assisted by a proficient singer. Please pray that God may be glorified in whatever we try to do for the advancement of His Kingdom work, in this section.

J. H. HOOKS.

ROYCE

About half way between McLain and Leaf on the G. M. and N. Railroad is located the J. J. Newman Lumber Company's logging camp. They have been there less than two years and have nice homes, many of them; good artesian water, electric lights, and a new postoffice; a splendid building in which the whole community worships, a new piano and other assets, but the greatest thing they have now is a Baptist church recently organized and hard at work.

My brother, A. F. Loftin, of Seminary Hill, Texas, assisted me in a revival meeting the first of May and many souls were saved, the flock greatly strengthened and I baptized eleven the third Sunday afternoon; several others awaiting baptism. The closing service was indeed a crowning service. I have never witnessed anything just like it. The Spirit was there in great power, convicting and regenerating the lost and making our own souls rejoice. Pray for us.

A. R. LOFTIN.

A CHURCH IDEA

Sell a case of our delicious "Mints" which come in 4 flavors. Make over 75% profit for your Church. We call them "22 MINTS"

A case costs only \$9. You sell the 320 rolls at 5c a roll. Total receipts—\$16. You thus make the big profit of \$7 on a \$9 investment! It's no wonder this Church Idea is spreading like wildfire. Enthusiastic endorsements of success sent on request.

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You can possess it by using Caro-Co Coconut Oil Shampoo. Large bottle 50c at all dealers.

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He ought to be educated some day. Just \$3.00 a week deposited in this bank at 4% interest will in ten years give you a fund of about \$2,000.00 for this purpose. It might mean \$100,000.00 to your boy.

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"The Guaranteed Bank"

JACKSON, MISSISSIPPI

J. M. Hartfield, President

O. B. Taylor, Vice-President

ANNOUNCEMENT

of the

South Mississippi Assembly

As usual each year the ASSEMBLY will be in session at the Mississippi Woman's College, Hattiesburg, Miss., the last week in July, 22nd to 28th.

Complete courses offered in S. S., B. Y. P. U., and W. M. U. work, WITHOUT COST. Board and Lodging in the M. W. C. Dormitories at \$1.25 to \$1.50 per day.

Faculty and Speakers consist of all of the Mississippi State Force of S. S., B. Y. P. U., and W. M. U. workers and Specialists from other Boards, Prof. and Mrs. I. E. Reynolds, Fort Worth, Tex., Dr. A. C. Davidson, Livingston, Ala., Dr. W. F. Powell, Nashville, Tenn., Dr. F. A. Agar, New York City.

The Assembly Invited You---Come and Bring a Delegation From Your Church

Mississippi Woman's College

The Woman's College is making application to be placed on the recommended list of Colleges in Mississippi and is complying with the necessary requirements. Her graduates will then be eligible for position in any school in the State.

To enter the Freshman class 15 units are required. We will have for the next session the last year of High School to which a student with around 10 units is eligible. Special students can be taken in any Special Department regardless of units.

The best Christian influence combined with the highest Academic Standards. Every head of a Department holds an M.A. degree or has equivalent post-graduate work.

The Piano Course is really a Conservatory Course. It is headed by Elwood S. Roeder, Honor graduate of New England Conservatory and pupil of Alberto Jonas, Arthur Freidheim, Edwin Klahre, Henry M. Dunham, Arthur Shepperd, Louis Elson and Samuel Cole.

The Voice Course is under the direction of Barbara Stoudt-Roeder of the New England Conservatory and pupil of Nicholas Douty, Clarence B. Shirley, Eleanore Potter Weirich and Charles B. Weirich. Mrs. Roeder's voice is a magnificent Lyric-Coloratura.

THERE ARE NO FINER ARTISTS AND TEACHERS IN THE SOUTH THAN THESE

Diploma and certificate courses are offered in Piano, Voice and Violin; also a certificate with the B.A. degree.

These courses consist of applied and theoretical music and afford a liberal education. As an element of mental discipline, and as a means of intellectual, ethical and aesthetic development, music is recognized as the equal of any accepted study of the college course.

The increasing importance of music as a profession and the demand here for better instruction in music, has encouraged us to offer the equal of a conservatory course.

An Artists' Course is maintained by the School.

Mrs. Kate Downs P'Pool, who is well known in Mississippi, begins her eighth year as head of our great Expression Department.

Miss Glennice Moseley of the Art Institute of Chicago and the Chicago Academy of Fine Arts is director of the growing Art Department.

Miss Willia Trotter, of the Detroit Training School and Columbia University is the head of our large and fully equipped Home Science Department.

Board is offered in the beautiful new fire-proof dormitories. Ross Hall and Johnson Hall where rooms are in suites of two with connecting bath.

Board is offered on the Self Help plan in our comfortable Dockery Hall where 140 of our finest students are cutting the price of board to a very low rate.

A large swimming pool is open under the supervision of the Athletic Director, for the greater part of the year. Regularly, each week, physical exercise is taken in the open air. Tennis, Basket Ball, Base Ball and Volley Ball and the supple games. Each student takes part in the proper individual exercise. The beautiful campus of fifty acres affords ample play grounds and courts.

There has not been a serious case of illness at the college in two years. The Mary Ross Hospital has just been opened. It is built of brick and stone, finished inside in white enamel and is fire proof in every respect. The hospital is managed by Dr. T. E. Ross, the college physician, and a corps of graduate nurses.

Believing in Christian training we are making the chair of Bible one of our full departments. Rev. S. A. Wilkinson is in charge.

With great confidence we offer to the Christian girls of Mississippi and the South as great opportunities and privileges as can be found in any school for women.

Our equipment consist of eight buildings. Dormitories are equipped with electric lights, steam heat, artesian water and such other equipment as is necessary for comfort and health.

Dormitories are only two stories and the rooms, with the exception of a very few, are for two students. The dormitories are connected by covered ways with the dining hall.

Send for beautiful new catalogue. Reservations are coming in every day for the next session. Send check for \$12.50 as reservation fee and any room not yet taken will be assigned to you.

Address

J. L. JOHNSON, President
Hattiesburg, Miss.